

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

NOVEMBER, 1872.

LETTER FROM BISHOP TUTTLE.

REV. AND DEAR SIR : My trip in Montana Territory this year was a longer one than usual, of nineteen hundred miles, eighteen hundred by stage. Having a breathing-spell of a few days before going up to Idaho, I will sit down and tell you, and, if you will allow me, the readers of THE SPIRIT OF MISSIONS, about it.

I have been in Montana during the months of July and August, and held Services in thirteen different places ; once in a church of our own, twice in buildings kindly lent to us by the Methodists, twice in court-houses, five times in halls, and three times in log-cabins. The statistics of the Visitation are : Baptized, three adults, and fifteen children ; Confirmed, seven ; Holy Communion celebrated, four times ; Marriages, two ; Burials, one.

Starting out from Corinne, I had eight fellow-passengers in the stage, and though in cramped quarters, we nodded together for three days and nights in tolerable comfort. Most of my companions were from the East, who had been in Salt Lake City only a day or two—just long enough to learn about the externals of Mormonism, as that it has “Prophets” and “Bishops.” I was booked by the way-bill as “Bishop Tuttle, of Salt Lake City.” My serenity has been disturbed by finding that for a day or two my fellow-travellers took me for a Mormon Bishop. Yet I ought to be getting used to it. The same thing occurred at San Francisco two years ago, and at Cleveland last year. There are twenty Mormon “Bishops” in this city, and two or three of them are men doing an extensive business, and they are known, and by their title too, by other business men in Eastern and Western towns. One of them is our County Recorder. A short time since, on asking him the amount of fee charged for record of a document I had brought, he answered with a smile, “O, nothing ; we Bishops must favor each other, you know.”

I reached Virginia City, Montana, first. Here Mr. Goddard's successor, the Rev. Mr. Prout, is steadily and successfully carrying on parish work. Virginia is the capital of Montana. Mr. Prout is the one pastor of the town. A Presbyterian preacher visits it once a month. Otherwise, Mr. Prout and St. Paul's Church have the full spiritual care of the people. Mr. Prout also makes Missionary visits to the valleys and settlements round about, and so is active pastor of the whole of Madison County, a region as large as the State of Connecticut. He is sixty years old, but a more faithful, industrious, zealous and efficient Missionary it would be hard to find among younger men.

From Virginia Mr. Prout went with me through Gallatin and Bozeman to Helena.

Helena is the largest town of Montana. Occasional visits from the Rev. Mr. Stoy, of Deer Lodge, had kept up Church interest throughout the year. On my arrival I was gratified to mark that the people were in earnest to do something to secure a Minister. Though a Methodist North preacher, and a Methodist South, and a Presbyterian, and a Baptist, and two Roman Catholic priests are at work in the town, yet our own people decidedly resolved that they wish me to send them a Minister, and they pledged themselves to pay what I asked of them towards his support. They also resolved to build at once "St. Peter's Church, Helena," at a cost not to exceed five thousand dollars. Of this sum they raise four thousand dollars, and I promise to give them one thousand dollars. What else could I do? They needed my help. In so expensive a country as this of the mountains, they cannot well build for less. I myself began the work in Helena three years ago. For a year it has lain fallow. My heart and my head both urged the justness of their claim upon me for help. What could I do but promise them the one thousand dollars? But where am I to get it to give to them, unless from God's servants and stewards at the East, who will give it to me for His work? I have no Church Extension Society, or Church-Building Association to fall back upon, but must carry the burdens of promise-making and promise-fulfilling myself.

May the good Lord put it into the heart of some one or more of His to send me the amount I need!

Might not some St. Peter's Parish in the East be willing to adopt our St. Peter's of the Mountains, and give us a foster-mother's kind help?

I have called one Minister for Helena from Ohio, but he declined; and now I have sent a call to one in Wisconsin. We hope to have a man on the ground, and the church built, before winter. There are, in Helena, twenty-seven communicants.

Mr. Prout returned to Virginia, and I went from Helena to Deer Lodge, sixty miles, alone. On this trip one crosses the main range of the Rocky Mountains—the divide between the waters of the Atlantic and the Pacific.

I was crossing on the first day of August. Walking ahead of the stage up the summit, I made, from a snow-bank near, a good-sized ball, and flung it at a gopher which was sunning itself at the entrance to its hole. But let not snow-banks in August suggest to you a Greenland of a country. For grasses, grains, and vegetables, Montana is one of the best agricultural regions in the world; and though snow did fall, for instance in Bozeman, quite heavily on the 1st of July, yet at the very edges of it melting one could pick fresh ripe strawberries.

At Deer Lodge I was met by Mr. Stoy, and warmly invited to his home. His is a small log-cabin by a babbling brook, and surrounded by a modest garden. I went and took supper with him. A delicious meal it was to the palate, and delightful for the company. The peas, potatoes and lettuce were fresh from the Parson's garden, and all things were cooked and served by the Parson himself. The juiciest of steaks and two most royal cups of coffee were added, and placed on a pine table that was attached by hinges to the side of the cabin, and that could fall out of the way with its one cross-leg when unused. And did not we two enjoy the food and the chat cozily together?

Living alone and being entirely his own housekeeper in this cabin home of the wilderness, Mr. Stoy directs the Church work in Deer Lodge.

Have primitive faith, and primitive energy, and primitive self-denial died out of the Church? I cannot think it, after my visit to Deer Lodge. Mr. Stoy has gone steadily on there for a year. Only four or five commu-

nicants are in the place, and scarcely any Church families. Yet, in spite of the fact that the Presbyterians and Baptists and Methodists South have come in since he went there, the citizens resolved, in a meeting called by me, to stand by Mr. Stoy, and they pledged to me, for his support, what I asked of them. But he is doing elementary foundation work—and one of more importance for the future than of encouragement for the present. Mr. Stoy wants to build, and he ought now to build, St. James' Church, Deer Lodge. I am glad and grateful to say that St. James' Church, Batavia, N. Y., will be the foster-parent of St. James' of the Mountains, giving it one thousand dollars, and seeking to make it a memorial of their former beloved Rector, who served for a time in Montana, Rev. Morelle Fowler. Even more than this amount of outside help Mr. Stoy needs. He wants to build this fall, and for the healthful ongoing of his work he must build. Dear Friends of the East, if you knew as I how faithful, patient, cheery, and sagacious a Missionary he is, in the face of no common obstacles and adversities, you could not withhold sending, as the LORD has blessed you, your mites or larger gifts to me for him.

From Deer Lodge Mr. Stoy went with me to Missoula and the Bitter Root Valley. At Missoula must be, I think, our next point in Montana to begin Church work. It is the commercial centre of an extensive and rich agricultural district. I contented myself this year with appointing a committee of the citizens to act in co-operation with me when the proper time shall come.

The Bitter Root Valley I found disturbed with fears of trouble with Indians. It has been a kind of Reservation for the Flatheads for years. The Government is now seeking to remove them farther. It is feared they will object to go, or, should they go, will afterwards make vindictive raids.

Those, however, who will settle and cultivate the land in the Bitter Root the Government will protect in their rights. But it seems hard to the nature of the Indian to submit himself to the discipline of civil government and the restraint of fenced lands.

Hundreds of Indians, peaceable now, whatever they are to be in the future, I saw in the Valley. Several of them stood gravely at the door and listened to our Service at Stevensville. In the morning before that Service, Mr. Prout rode on horseback thirty miles, from seven o'clock until eleven, to join us in the responses. And after the Service, at night, the cabin of our host being not ample, Mr. Stoy slept out on the ground near the hay stack, rolled in his blanket. Where can you point me to a better twain of Missionaries?

I have returned to Salt Lake City to find marvellous activity in the home parish. Our St. Mark's Hospital, though only four months in existence, and in a hired building, is caring for thirteen patients, and is winning the best of reputations from the citizens of Utah; and under the admirable management of the Rev. Mr. Kirby, by local subscriptions and dues, it is paying entirely its own expenses. Without a word of solicitation on my part, the late lamented John David Wolfe gave me five hundred dollars for this Hospital, and so it must be ranked as one among the multitude of beneficent Institutions which he helped to originate.

And our St. Mark's School is having a school-house built for it. Our own people of Salt Lake, under the efficient leadership of the Rev. Mr. Haskins, whose whole heart is in the school, have taken up the matter and bought the lot and are building the house. The school needs room for three hundred scholars now. And no fit rented place could be found. So I am most glad and grateful for the school-house. It will cost from \$20,000

to \$25,000, and for the present \$15,000 debt must remain upon it. For this I fear there is no help. But we are to pay only \$1,200 annual interest, and we would have been compelled to pay that much of rent for any suitable building, and then it must have been greatly inferior to the one that we are to own.

I wish it were so that I need not plead for money. If we might only go on and do our work and be still, we would be glad.

But, dear brethren that read, what help is there for it?

You have sent me here to attempt, with God's help and through the SAVIOUR, to build churches, to found schools and hospitals, to instruct the children, to save souls.

In a new, wild, strange, heretical country, where the steady family life is not, and moral and spiritual principles are unfixed, and no treasures of helpful capital are stored by, how can these works be done without money given from abroad for the doing?

May hearts be moved to keep up the living flow of needed supplies, for the SAVIOUR's sake. For Him and His work I am your servant, dear brethren, and your servant's shoulders bend more sadly sometimes than you think under the burdens that press upon them.

LETTER FROM BISHOP ROBERTSON.

REV. AND DEAR SIR: Missouri very seldom finds voice in THE SPIRIT OF MISSIONS. We are all too busy to write. And yet you should hear from us, both in grateful response for what the Church by general appropriation has done and is doing for us, as well as for the reason that no inconsiderable part of the Missionary field is included within our boundaries.

We have more than a twentieth of the entire population of the country in this Diocese—nearly two millions of people. There are fifty Clergymen resident, although all are not engaged in parochial work. Outside of St. Louis, Kansas City, St. Joseph, and Hannibal, our field is altogether Missionary ground. We supplement what the Domestic Committee appropriates with the amount raised by our Diocesan Missionary Society, which is about \$3,500 in the year. The Sunday-school Missionary Host sustains now one Missionary, and will probably soon take care of another.

Our Missionaries are all itinerants; they hold Services in a good many places, some in five or six. All the time we are pushing our outposts further and further into the neglected parts, especially as the railroads are making communication in all directions more easy.

Within the last three months we have established three new itineracies. And yet, do the best we can, use as economically as possible the Missionary moneys, develop as vigorously as possible local resources, we do not begin to cope with the need or our opportunities. The work for those who will come after would be so different, if we had only the means to enter now into some of those great thronging counties with Services. I have travelled tens of thousands of miles here, and yet have never been in a place where there were not some persons who had knowledge of and interest in the Church, and where Services could not profitably be commenced.

But our task would be easier if we had Missionaries only to sustain. The same weak places which are trying their best to meet the partial support of a Minister, are tugging also at the task of building churches. We have

built more than a score in three years, almost all frame buildings, yet strong, neat, and churchly. Several of these have bits of debt which the people are struggling to wipe out. The last two have been hard years for our farmers, but we are building now five churches. We *must* have them; ought to have had them years ago.

I will guarantee a church to be built and paid for for every three hundred dollars entrusted to me, and the church shall perpetuate the name of the generous parish which helps us in our extremity. We do not, in this Diocese, indulge yet in church bells, pipe organs, or any other luxuries. We are wrestling for the bare necessities. To see the simple joy with which some of our stations overflow at a new set of chandeliers, a reed organ, or a paling fence around their lot—the result of months of economy—would give a new sensation to an Eastern person.

Last year we built one parsonage, and this year we are building three; and are constantly striving to multiply this necessity for a comfortable pastorate.

We have, too, our St. Paul's School for boys, at Palmyra, now over twenty years old, although its property has but recently been regained by the Diocese. Here we have fine brick buildings, with stone chapel, in a beautiful tract of twenty-five acres, finely shaded. The present scholastic year has just commenced, with a strong faculty and an increased number of pupils.

Then the care of our dozen candidates for Holy Orders taxes our slender ability very greatly. Two of them were estimable Methodist Ministers, and likely to do much good with us. I have just received an application from a German Lutheran Minister, well reported of, to become a candidate. A few weeks ago I confirmed an intelligent young colored man, who will prepare himself for the Ministry among his own race.

It did not enter into my purpose to write of all that we are endeavoring to do, with Missions and charities, for the betterment of the waste places of this vast city; but my last paragraph above connects itself with a department of Church work on which we have just entered.

We have been asked to adopt the Garrison University, an incorporated institution for the more advanced education of the colored persons of this city. Encouraged and aided by our Commission for Colored People, we have undertaken the work in such a way as to enable us both to furnish instruction to worthy persons not otherwise able to obtain it, and also to give daily religious training and service to them. The Diocesan Convention, in May, passed strong resolutions touching our duty to this needy race; and now, in a providential way, the opportunity has come for us to do for them, as we trust, much good. We should like very much to build a church for them.

I cannot garnish this letter with romantic episodes; although, if I had time and you space, I could tell you of many touching instances of what the Church is doing in its work of healing: but if I could find the road to the heart of any generous persons or parishes, I would ask them for that small amount of help which would enable a feeble parish, timidly poising the question of building, to decide upon erecting what would perpetuate the name of the giver, and stamp the Church's influence permanently on towns now in their formative period. I shall feel in many ways—as many others are doing—the loss of Mr. Wolfe, and pray that God may give us some one to take his place.

LETTER FROM BISHOP PIERCE.

THE following brief letter from the Missionary Bishop of the Indian Territory was written, as will be seen, on his way back from a Visitation to that portion of his extensive field. Brief, however, as the letter is, it is very suggestive. The Bishop says that he cannot at present enter into details; but—even in his short and hastily written note—we find details enough to indicate clearly how broad a field this Indian Territory presents for cultivation to the most earnest and devoted Missionary enterprise.

We need not say how glad we shall be to receive from the good Bishop the “particulars” of his Visitation, which he intimates are to be furnished for our use.

NEAR OLD FORT WASHITA, CHICKASAW NATION, I. T.,
Sept. 25th, 1872.

REV. AND DEAR SIR: I am here, working my way back from my most western point, Wichita Agency, nearly two hundred miles west of this point.

I have been so often on the move, and so busy when stopping, that I have had no time to write you a letter, nor can I now enter into any details of my trip, and, could I do so, my letter would be too late for your October number.

I will say here simply this, that I find what I believe will prove good openings for Missionary enterprise among the Chickasaws and also among the wild tribes farther west—the Arapahoes, Wichitas, and Caddos; and if we secure the right men, I believe much may be done among the Comanches and Kiowas, untamed and nomadic as they are just now.

I was present at the “gathering of the clans,” when the chiefs now on their way to Washington were selected, and became acquainted with them and many others. Particulars hereafter. I hope to begin work among the Chickasaws under very favorable circumstances, and to carry it on at comparatively little cost to the Board after a start is once made.

I hope that this long neglected field will now be cultivated diligently. If the Board will do its part, it will not find me slack in the performance of my duties.

I have the Creeks and Cherokees yet to visit, as I have merely passed through parts of their territories. The Seminoles I shall hardly be able to see on this Visitation, nor shall I be able to reach the Osages at present.

I hope to arrive home in course of a fortnight, and arrange matters so as to reach New York in time for the Annual Meeting of the Board of Missions.

MESSAGES FROM THE MISSION FIELD.

DELAWARE.

DURING the past quarter I have conducted Services regularly on every Sunday at Seaford and Laurel. At Seaford, the building of the Rectory has progressed in such a satisfactory manner that we now expect it will be ready for occupancy in a few weeks. The people of this parish are entitled to a great deal of praise for their steady perseverance at this undertaking, and for the sacrifices they have willingly made in order to have the subscription-list sufficiently large to warrant them in commencing the building.

Owing to the failure of the peach crop during the past season, in this portion of Delaware, they were unable to raise among themselves or in the community, wholly, the sum requisite for completing the building, and appeals are now being made to friends abroad to help them to make up the small deficiency.

Since the Bishop's Visitation to these parishes in May last, Services have been held (at his recommendation) regularly every two weeks at old Christ Church, in Broad Creek. Rev. Mr. Douglass, of Georgetown, has kindly given his assistance in conducting these Services, alternating with me every four weeks. We think the prospect is encouraging at this Missionary point, and that much good is being done. The congregations, however, are small, being made up almost wholly of persons from the neighborhood. This church is understood to be at the present time exactly one hundred years old. Formerly it was the parish church, and rated its communicants as high as one hundred; but these days were long ago.

GEORGIA.

Since my last report I have been requested by the Bishop of the Diocese to confine my labors principally to Cartersville and Cave Spring, which I have done for the past two months, giving Cartersville three and Cave Spring one Sunday in each month, with an occasional visit to Bosnell. The stations at Dalton, Calhoun, and Kingston have been placed, at my request, in the care of a Deacon recently ordained. I am still hopeful of the ultimate success of the Church in this part of the State, although our progress is now very slow. We need houses for public worship. When one has to officiate in a court-house or a school-room, it greatly interferes with his labors. We trust that the time is not very distant when we shall erect suitable chapels, when Sunday-schools can be organized properly, and all the work of the Church can be carried on as it ought to be.

INDIANA.

Enclosed find report, which is unavoidably incomplete. I am unwilling to send statistics, except such as I find can be relied upon. I wish, as nearly as may be, to represent the parish as it is. I report only one baptism, but there are some half-dozen children in waiting, whose parents dislike to bring them to the hall, where negro minstrelsy and theatres are in order during the week. They are waiting for our little church, which we propose building this autumn. I wish I could influence some of your wealthy men to send us four or five hundred dollars for that purpose.

If it would do any good, I would make a statement of my receipts and expenditures since June first. I receive the Offertory for my salary. For the four months, I have received one hundred and three dollars and sixty-eight cents, and it will probably be less during the cold weather. I may say I manage to keep out of debt.

I would state in the most emphatic manner that this is our opportunity here: if we lose it, the Church may struggle for years. To succeed now will, I think, secure this result—to make the parish independent and self-supporting within three years, and then we shall be able to do something for our brethren. The town is growing very rapidly. The immense shops of the Michigan Southern and Lake Shore Railroad are situated here, and we have as fine water-power as is in the State.

The parish has been struggling under the burthen of a large indebtedness for a lot purchased some four years since. This incumbrance is at

length happily removed, and we are now secured in possession of a lot. We are indebted to the kindness and forbearance of the Hon. J. B. Howe, brother of Bishop Howe of South Carolina, for our success. We are now out of debt, and propose to do a cash business in the future. I shall be contented with my labors if I am enabled to keep out of debt and furnish my two babies their needs.

Since I saw you last, my wife has gone to her rest and reward. I miss her aid very much in Church work, as well as in other matters. It seems as though I am working single-handed. No man can understand the anxieties of a Clergyman thus bereft, except a brother Clergyman who has had experience in similar work under like circumstances.

MAINE.

Besides the usual Services at my three stations, I have visited Fort Kent, fifty miles to the north, on the St. John River (the northern boundary of Maine), and the Oxbow Plantation, some twenty miles distant, on the Aroostook River.

We cannot plead here, as do our brother Missionaries at the West, that this country is rapidly filling up, and that we have a grand future before us, for which we must now provide. On the contrary, the population here is stationary, if it does not decrease. But the people who remove, all go *West*, and if we can make them good Churchmen here, I think we are providing in the very best way for that Great West, where calls are so loud, and which does, I confess, present a picture more attractive to the imagination than our slow, plodding Down East. Not, I think, that we are without our picturesque features either: in the midst of "the forest primeval," preaching to congregations of sturdy lumbermen, shrewd, sceptical, indifferent, Universalists almost to a man, one feels that there is work before him hard enough for the stoutest heart.

Our six months' winter is coming, and the thermometer is beginning to drop to unknown depths. That makes one shiver a little, but there is work enough to keep the muscles active.

MICHIGAN.

My Missionary field embraces a county containing 25,000 inhabitants, and I presume that in every town in the county are members of our Church. Now, how am I to find them out? To visit from house to house, to any extent, is impracticable. To make inquiries through postmasters and leading men would be of little avail. Indeed, many families, before they can be found out, are alienated from our Communion by various circumstances, or, as I fear is more frequently the case, through indifference. If, however, Rectors of all parishes would be particular to give to every Communicant a *Commendatory Letter*, either direct or open, with the direction that it be presented to the nearest Rector, when the family are permanently located, it would save very many to the Church every year, beside relieving many a Rector from anxiety about the character and reputation of persons moving from one parish to another. A neglect to give such Letter may seem a small thing, but it may be the means of losing a family to the Church, and perhaps to Christianity itself.

MISSOURI.

I have been holding regular Services, as usual, at my several stations; have baptized six children, two at Utica, four at Cameron; buried one child at Chillicothe. We have suffered of late at Chillicothe from removals;

this town is gradually losing its population. I have been here nearly four years, and leave behind me two beautiful churches built during my pastorate, here and at Utica. The one at Utica is out of debt; it cost about \$1,600, but would have cost \$3,000 according to the builder's figures. But the Church people worked on it themselves, and by prudent use of old debts—looked upon as past payment—and by turning various things and helps into Church work, they have put up one of the prettiest and most durable wooden churches I ever saw. And they are all alive in the work. Services will be kept up, during the absence of a Minister, by lay-reading. And I hope that here at Chillicothe we will be able to find some one to read the Service.

I am a poor hand to speak about my work. I might tell of many things interesting, perhaps; but, knowing how much better a stronger man than I would leave things here, I must confess that, after all, I am indeed an unprofitable servant. I leave, I am happy to say, in the affections, fully expressed, of all my people at every station. I go back, in all probability, to Lancaster, Wisconsin, in connection with *Prairie du Chien*.

NORTH CAROLINA.

As you will see by my report, I have added another station to my work, which, by the help of our blessed LORD, will be permanent, and at which place we hope to establish a parish.

I have had but three Services so far, which were on the 15th of September. In the morning we had but a small congregation; in the afternoon a better one; and at night more than our house—the town Academy—could accommodate.

Although we had to fit up a room, not intended for Church Services, and with short time for preparation, still the Services were churchly; the good ladies, ever foremost in the work of the Church, borrowed a parlor organ, and by faithful practising gave us not only the hymns, but the dear old chants likewise. The prospects so far are encouraging.

SOUTH CAROLINA.

The Rt. Rev. the Bishop of South Carolina, accompanied by the Rev. Ellison Capers, of Greenville, visited St. Paul's, Pendleton, on the 20th of August. During the Bishop's stay, of six days, public worship was celebrated seven times; six in St. Paul's, and once at an out-station in Oconee Co., eight miles from Pendleton, where I now officiate on the third Sunday in each month. The Holy Communion was celebrated twice, and seven were confirmed. Even on the week-days the attendance was unusually large; and the congregation on each occasion was evidently deeply impressed by the eloquent discourses.

We have great reason to thank God and take courage under our new ecclesiastical order of things.

SOUTH CAROLINA.

On Sunday, Sept. 15th, my little church at Rock Hill was consecrated to the Service of Almighty God by the Bishop of the Diocese, as "The Church of our Saviour."

Messrs. E. Capers and W. H. Campbell, of the Clergy, were present, with the Rector and Bishop, and took part in the Services of the day. The Sermon was preached by the Rev. E. Capers, and the Bishop proceeded with the Communion, some thirty communicants participating.

The congregation was very large, say about two hundred persons, all of

whom seemed deeply interested and most favorably impressed. The responses were excellent, and the singing, throughout, most animating. At night the Bishop preached to quite as large a congregation as that of the morning, and was much admired.

This is the first church Bishop Howe has consecrated, and this is his first visit to this part of the Diocese.

We did expect a Confirmation, but were disappointed, one of my candidates not reaching Rock Hill in time, from a distance; some others on the spot not being quite prepared for the solemn rite. Another year I trust, with God's blessing, to have a fair class in size ready and waiting.

Our Church edifice is Gothic in style, with open roof, beautiful and churchly in every respect, and very creditable to the zeal and liberality of the congregation, in which, however, are several valuable laymen, who have rendered and are rendering efficient services in reading in my absence, conducting the Sunday-school which has been organized, and giving tone and stability to the infant parish.

In Yorkville Bishop Howe preached twice in the week, and confirmed one person.

TENNESSEE.

Enclosed I send you my report for the last quarter. You will perceive there is very little change from that last rendered, except a slight falling off in Sunday-scholars, which is usual during the summer months: this we hope to regain during the present quarter.

You will also observe that we have changed the name of our Mission from St. Alban's to St. Luke's. This was done in order to connect the death of little Nina Craigmiles with the Memorial Church,—she having been killed on St. Luke's Day, 1871, and her father having determined to build us a church.

This change has received the approval of our Bishop. The change was made on the 4th day of August last.

Although my report shows no increase of numbers during the past quarter, yet we are by no means standing still; we have made very much *material* advancement. On the 5th of August (little Nina's birthday) we broke the ground for our new church, and yesterday, October 2d, I laid the corner-stone, in the presence of a large number of people. The walls are rising gradually and solidly. It will be a substantial, beautiful, and convenient building, furnished with all things necessary for worshipping God in the "beauty of holiness," in accordance with the provisions in the Book of Common Prayer.

Your Missionary has been sick during the last quarter, and had to go to the Springs for a rest; but he managed to hold Services in the open air, on two out of the three Sundays he was away, among a people who knew little or nothing of the Church, and who had never before witnessed her Services. I have reason to hope that some little good will arise from those two Services.

WISCONSIN.

Enclosed please find report for the six months ending Sept. 30, 1872. Missions are mostly in a prosperous condition. At Black Earth we have a subscription of about a thousand dollars to build a small church. When I took up the Sunday Service there, once in two weeks, to give it to Arena, the work seemed to drag. But the Dean (Rev. Dr. Spalding, of Madison),

has made arrangements to have Rev. Mr. Greene go there on the alternate Sundays, and hold both morning and evening Service.

We now hope soon to build our church.

At Arena we use the Congregational building, and there is a prospect we shall be able to do so permanently, as the Society do not intend to hire a successor to their preacher, whose time is out in October. There has been Thursday evening Service there, with two or three exceptions, since the 7th day of March last, and Sunday Service once in two weeks since July 15th, the week after the Bishop's Visitation.

Here at Mazo Manie we are doing well; our church being freed from a troublesome debt by the exertions of Rev. E. W. Spalding, Priest in charge for two years, ending in May last, when he went to take charge of All Saints' Church, of Milwaukee.

THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

It seems entirely proper that in a Journal devoted, like *THE SPIRIT OF MISSIONS*, to various lines of Missionary enterprise, a page or so should occasionally be accorded for the presentation of Mission work in this great city—its vastness, its needs, and the possibilities for great and lasting good. It is not too much to expect that the *general* Missionary spirit will be increased by calling special attention to this *peculiarly home work*.

Very few, it would seem—notwithstanding all that has been spoken and published—very few realize the precise condition of the Society, in regard to its resources and its work. All has been done that was possible, from year to year, with the means placed at the disposal of the Committee, and yet the result has fallen far short of their hopes and the crying needs of those for whose spiritual and temporal welfare they labor. What arithmetic can make \$12,000 or \$15,000 sufficient to meet the wants of a Missionary field comprising a population of 150,000 souls—souls, too, principally of the worst, most helpless, and wretched people of our city?

And yet this is what this Society has been working at for many years (with shame be it spoken!) not from choice, but from sheer *necessity*, because the churches, as a whole, Clergy and Laity, have been so indifferent to their duty to their next-door neighbors.

No one denies the existence of vast masses of our metropolitan population who are unreached by the influence of Christian truth and Christian instruction, and are living in a state of heathen darkness, living without hope, because without God in the world. No one denies that we possess a definitely sufficient and efficient remedy—the grand old remedy which was brought into the world two thousand years ago, and which at the present moment is just as young, just as strong, just as fresh, as it was in Apostolic days—the plain, simple Gospel of our LORD JESUS CHRIST.

The manifest and crying want of our day is the primitive love and self-sacrifice which “brought the prices of the things that were sold, and laid them at the Apostles’ feet,” so that “distribution could be made unto every man according as he had need.” Give us that, and the City Mission Society, the Domestic and Foreign Committees, and all other Mission work would ride on the crest of the wave, and the world’s jubilee be at the door. But because we have it not, except here and there in an exceptional case, we have the plain fact staring us in the face, that there are, in the midst of us and all

about us, thousands and tens of thousands of men and women, without respect for themselves, without regard for others, without fear of God—tens of thousands of immortal creatures, desperate on earth and reckless of heaven—on whose life, both of sin and misery, there scarcely seems to break one solitary and healthy ray of hope and peace.

The reason why we have it not is, because the better classes of our community do not seem to feel any responsibility for the keeping of their brother. If they love God with all their heart, they are practically oblivious of the duty to love their neighbor as themselves. They never ask themselves, "Who is my neighbor?" or, if they do, they never go out to find him, in order to "show the kindness of God unto him." They never turn aside from the fashionable streets, and go into the cross-streets and lanes, and see the wretched homes, the drunken men, the haggard women, the naked and starving children, and hear the wails, the blasphemous oaths, the laughter that is mad, and the cry of violence and strife. If they did, they would go home to their closets, and, prostrate like Saul, would cry out, "LORD, what wilt Thou have me to do?" Oh! what an enormous occasion does the existence of this Christian heathenism give for Christian energy and love! Were but the fearful reality known and felt, as it ought to be, the sufferings and necessities of these uncounted swarms of outcasts and sinners would call forth such an amount of sympathy for them and zeal for the honor of the dear LORD, such an amount of self-denying labor and of self-sacrifice, such an amount of earnest, pathetic prayer before God, as would enable this Society to apply at once the remedy it has in hand, and with God's power and blessing say to this great leprous mass of humanity, "Be thou clean!"

Nor is this all. Were this Society regarded in the true light, and sustained with true spirit, it would be an invaluable bond of union between the rich and the poor, between the Christianity and the irreligion and infidelity of this city. The Society could multiply workers, and the workers could multiply their work, and each one in his own sphere, and all working with one purpose and for one end, would infuse a spirit of religion and order into the masses of the people, that would afford one of the greatest securities for the peace and prosperity of this city, and do more to maintain order and lessen crime than an army of policemen and the most rigid laws rigidly enforced.

This Society is pre-eminently for the poor, and for the inmates of our institutions of correction. Its workers begin at the right place; they go down to the root; they try to reach and move the heart. They carry the Gospel message to the homes and hearts of the working-classes of the city, to the dwellers in the garrets and cellars and dens, and to the sick and in prison. They deal with *realities*, some of them sad enough to bring tears to angels' eyes, were it possible; others of them bright and blessed enough to awaken songs of praise in the presence of the glorified MASTER above. And these realities cannot be ignored, for the political dangers they involve will force them into notice.

In the dark shadow of heathenism, which lies upon so large a portion of this city, is the place where every social and political monstrous evil is bred, whence it comes forth now and then, almost like a spirit out of the abyss, to frighten the world and the Church with its magnitude and its audacity.

The Society would fain evoke a power which shall say to the chaotic darkness, "Let there be light!" and, lo! it shall be light. That, of course, cannot be done as long as they are limited in resources. The Society needs \$50,000, to pay current expenses and place it squarely on its feet, the present year; and it is believed that such an amount can easily be realized, if city

Rectors will only interest themselves enough to arrange their yearly cards so that the Superintendent can have an opportunity to make a fair statement of the work on hand, its pressing needs, and its reasonable prospects.

God grant that the churches of New York may no longer look upon the Mission-work of this Society as something casual and accidental, but, as it is, the work of God—a work to be vigorously pushed till the world, redeemed, shall become the vestibule of heaven!

AN APPEAL FROM MISSISSIPPI.

OUR good brother, the Missionary, who sends to us the following *Statement and Appeal*, writes thus in an accompanying letter :

In Lexington the Church is gaining ground, as you will see by the statement and appeal which I enclose with this as a sort of supplemental report. This will inform you what this young and very poor parish has done, and what we have determined by God's help to do. It was intended for private circulation only, but as the Bishop suggests its publication in a Church paper, I send you a copy, hoping you will give it a place in *THE SPIRIT OF MISSIONS*.

As this is the first time in a ministry of more than thirty years that I have made a public appeal of this kind, I think I may now hope not only to be excused, but to be *helped*, for CHRIST and His Church's sake.

Please excuse the liberty I have taken in requesting contributions for St. Mary's Church to be sent to you. If *none* are sent, it will give you no trouble; and I think it would be a *pleasant* trouble to you to receive and remit a few hundred dollars to help build a church in this destitute region. In this case we shall acknowledge a great debt of gratitude, both to yourself and to all loving Christian helpers.

A STATEMENT AND APPEAL IN BEHALF OF ST. MARY'S CHURCH, LEXINGTON, MISS.

The Services of the Episcopal Church were commenced in this town about three years ago, in an upper room conveniently fitted up for this purpose, and in a manner as church-like as possible. Here the worship of the Church has been celebrated on every alternate Sunday, with a gradually increasing attendance, until now our room is generally well filled.

Last March a parish was organized, by the name of St. Mary's Church, and the vestry and members are now making an earnest effort to build a house for the honor of God's name and the becoming celebration of His worship and sacraments. To defer this any longer, we are convinced, will seriously retard the progress of the Church. The lower part of the building we now occupy, besides being in a very public and noisy part of the town, is now used as a drinking and billiard saloon, rendering week-day Services impossible, and mingling the most incongruous and painful associations with the LORD's Day worship.

Under these circumstances we feel that it is now time to "rise up and build," trusting in the good hand of God to prosper us, and in the kind hearts of brethren and friends elsewhere to help us.

The ladies of our parish, from the avails of a concert recently given, have bought and paid for a beautiful and spacious lot, sufficient for both church and parsonage, whenever the latter shall be needed. For the building of a plain but becoming church we need at least two thousand dollars (\$2,000). If we can get five hundred (\$500) from abroad, we have no doubt we can.

raise sufficient here to complete this good and necessary work, for which the sum of nearly seven hundred dollars is now pledged.

With the means possessed by our congregation before the war, we should need no help. Now, however, we have not one wealthy member; but all are willing to contribute according to their ability. And we cannot but hope, and earnestly pray, that those who enjoy the ministrations of the Church in her own hallowed courts will aid us with such contributions, large or small, as will secure to us also, and to those who shall come after us, the privileges and blessing of a house duly consecrated to the worship of God and to the honor of His Name.

Any donations in answer to this appeal will be duly and gratefully acknowledged, if sent by mail (registered) to the Rev. B. Halstead, Lexington, Miss., or they may be left with the Rev. A. T. Twing, D.D., 22 Bible House, New York.

Much as I regret the necessity for such appeals from our impoverished South, I cannot but earnestly commend the above to the kind consideration of those who love to give for the sake of CHRIST and His Church.

(Signed)

W. M. GREEN,

Sept. 23, 1872.

Bishop of Mississippi.

EMMANUEL PARISH, OPELIKA, ALA.

THE centre of this parish is Opelika, at the junction of four important railroads, completed and in construction—a town growing with a rapidity almost unexampled even in this country of rapid growth. Our parish church here was destroyed by Providential visitation not long before your present Missionary took charge. The ground belonging to the church occupies one of the most beautiful and commanding points in the town. Here we have built a rectory, the first floor of which is used temporarily as a chapel. We have recently procured plans and specifications for a very beautiful church, to cost when completed not less than eleven thousand dollars. We find that, omitting the chancel, tower, and all merely ornamental work, we can have the building in condition to be used for about five thousand dollars, of which the greater part will be raised at home; but for reasons that will appear, we shall be very grateful for any assistance from abroad. There is no place in the South where a “churchly” church is so much needed as here, nor where the existence and constant silent preaching of such a building would be more extensively useful.

Three miles south, on the Savannah railroad, is Yongsboro’, a village of which the whole population belongs to the Church. Most of the people are unable to get to the parish church with any regularity. They will soon have a “chapel of ease,” where Services will be rendered Sunday afternoons, and occasionally during the week.

Six miles west, on the Montgomery railroad, is Auburn, the seat of the Alabama Agricultural and Mechanical College. Here the State has taken the large and beautiful buildings erected by the Methodists, and established an institution which must be as permanent as any earthly thing can be. Already more than a hundred men—mostly fine, thoughtful fellows, making their own way—are assembled here. The college is perfectly free from sectarian control, except that students are required to “go to church.” At present their only choice is between the Baptists and Methodists.

It is true we have a chapel at Auburn, and it stands divided by a narrow street from the college grounds; but, owing to the decay of the village, it has been many years unused and neglected. It is now, in the eyes of students, anything but a pleasant representation of the Church; for the steeple meditates schism, and "every wind" has access to the sacred enclosure. To make the building fit for use will cost not less than four hundred dollars. This much, I am led to hope, will be undertaken by the citizens. Under the new college government the village is rapidly reviving, and some Church families are making it their permanent home.

The students at this college come from all parts of the State. There is every reason to believe they will number two hundred and fifty at the opening of the next term. Many of them—the great majority—know nothing of the Church. If we can put our chapel in order, and make our Services at all attractive, we can send home some Churchmen out of every graduating class. Hence, I esteem this *the* most important point for the Church in Alabama. As a *distributing point* for the Church it has not its equal in the whole South.

So soon as the chapel can be put in order, I design having Sunday-night Services; using Prayer Books paged alike, and regularly "giving out" the pages where the different parts of the Service begin. In this way I find that our Services are always made interesting; and I have good hope that many young men, attracted by curiosity, will become acquainted with and attached to the Church, and go to their respective counties and neighborhoods carrying a knowledge of the Church. It seems to me that the very exterior of the church, standing as it does always in full view of these young men, might teach them the lesson, so necessary in this day, of *faith* and *reverence*.

If some person whom the LORD has made "ruler over many things" should find it in his heart to restore and beautify our chapel at Auburn, I am sure I shall offer no obstacle to such an investment. He could hardly make one that would be more productive in temporal and eternal results.

Some thirty miles north is Dadeville, on the Memphis railroad. Here are a Baptist and a Methodist church—"preaching" about twice a month, and much neglected. I am invited by some young men to have a night Service in the week; the which I will do so soon as I can make the necessary arrangements. No Service of the Church, except a marriage performed by myself, has ever been held here.

Much I might add, but that I cannot use too much of your space.

I wish to acknowledge *valuable* donations of Prayer Books, tracts, and Sunday-school books:—From the New York Bible and Prayer Book Society; The Bishop White Prayer Book Society; and St. Mary's Church, Newton Lower Falls, Mass. (170 library books and 60 instruction books, through Mrs. E. C. Bowen).

J. H. TICKNOR.

A SAMPLE OF CHILDREN'S WORK.

I RESPECTFULLY report the result of an effort to teach the children the duty of giving of the toil of their hands to God's service. I instructed the Sunday-school at Ponchatoula that contributions from themselves ought to be made, and that this did not mean begging from their parents, for what *they* gave was their own, and was not the property of the child. I taught the children that they must own something themselves before they could of themselves give anything, and to do this they must labor for it. Accordingly I pro-

posed that each child should take a lot of cotton-seed and plant it. The produce would belong to them, and its donation would be their offering. The proposal was at once accepted, and during last spring and summer the children have been assiduous in cultivating their little patches. I determined to make the occasion of ingathering of the crop as memorable and happy as possible. I therefore appointed a day to be observed as a feast of Thanksgiving. Thursday, September 5th, was the day set apart. On its morning each child came, with a tithe as representative of the whole of his production, to the farm of the Superintendent of the school. When all were assembled, they were summoned to pick the cotton he had planted for them. That cotton-patch then presented a picture long to be remembered. How forcibly did it teach that it is more blessed to give than to receive. Never were those children happier than then ; never had they done anything that would redound more to their own good. They had learned a lesson of industry, of self-denial, of patient waiting, of charity ; and they had expanded their hearts while learning, for they had labored for CHRIST's sake. He had blessed their labors with increase, filling their hearts with love and gladness. The worm had devastated all around, while their ground, *almost alone*, had escaped. The cotton picked, all present, *whether of the Church or not*, formed a procession to conduct the Clergy to the place of worship, accompanying their going up with the singing a hymn. The Service was that appointed for Thanksgiving Day. I was assisted by the Rev. Mr. Percival, of New Orleans. Choosing the first Lesson as the basis of his address, he pointed out that God blesses those who honor Him. The old men of the town had failed to do so, for they had not even erected a house to the glory of His Name. Their fields were un-blessed, while the children, who had undertaken to perform the neglected duty of their parents, this day rejoiced as the recipients of God's mercies.

The tithes were then offered on the Altar, in token of the dedication of the *whole* of the fruit of their toil.

May this Service be a plea for us ! May God put it into the hearts of those who can to aid us, for we are indeed sadly, sadly in need of assistance.

Subsequently, a collation for the children was spread on the grass, and, that finished, mirth reigned supreme amid their happy games. Towards evening the children, unbidden, gathered around their Pastor and sang, one after another, such hymns as they knew. The Divine influence was felt by all, for He was filling the hearts of those who had honored His Name.

PERSONAL EFFORT.

EVERY Christian has a life to live and a death to die. Interwoven with the life is a work to be accomplished, the purpose and extent of which are determined and designed by an Almighty hand. The individual may indeed sever the life from the work, by neglecting the work whilst living the life ; but to each is given freely the grace and the power so to blend the two in harmony, that the death which seals the life shall illustrate its perfect union with the work.

What the Church most needs at the present time in her Mission work is PERSONAL EFFORT. Much has been said and done in her councils of late to arouse in the hearts of her children the conviction that the cause of Missions is something more than a mere laudable theory, rightly encouraged at set times by pecuniary donations, and properly a matter of consideration for the Clergy alone. She has called loudly for co-operation from her Laity—has

shown that they are equally interested with the Clergy in extending the work of their common LORD in the Mission field. And earnest have been the frequent appeals recently urged by her Domestic Committee for that unity between both Clergy and Laity which is essential to success in Mission work. Zealous indeed have been the efforts of those to whose hearts the cause of Missions is ever nearest and dearest, to induce each Christian who hears the plea and feels its force to respond—not by pecuniary donations only, but by *personal effort*, to extend the cause, to strengthen the exertions of the active worker, and openly to uphold the work by the force of personal influence and example, which must and will in turn stimulate others yet lukewarm to arouse to *their* work.

Many a one attends a Mission meeting, either from curiosity or through an impulse of duty. Often do the words of those who plead for the MASTER arouse feelings of enthusiasm in the breast of the hearer. But too frequently does the interest thus awakened die with the occasion—or at best expend itself in a formal donation of money without a further thought, or even *prayer*, for the success of the object upon which it is bestowed. Yet were each layman who attends such a meeting seriously to regard it as demanding *personal effort* from himself in furtherance of its object, and were *he* to exert his influence, talents, and energies in assisting to promote the work, how soon would the aphorism that “the Church is a vast Missionary Society, and each of her members an individual Missionary,” become a vivid reality! Much of the work which is now forced upon the Clergy would be apportioned among the Laity, and a system would soon be perfected which would equalize the labor and double the progress of Missions even in our own day.

None, at the last, will regret an hour spent in the cause of Missions. Many will then mourn that they had not devoted more time to the work, for often does death terminate the life ere the work is done.

E. T. G.

MORE OPPORTUNITIES.

WE trust that none of the subscribers to THE SPIRIT OF MISSIONS failed to read the exceedingly interesting Letters from several of our Bishops, which appeared in the October number. The statements contained in those Letters are well adapted “to provoke unto love, and to good works.” The opportunities which they present for aggressive Church action are certainly such as should stimulate the members of our Communion to an earnest searching of heart as to their individual duty in the premises. Active sympathy with burden-bearers will never, in this world, cease to be the Law of CHRIST,—a Law appealing constantly with its solemn yet loving sanctions to the hearts and consciences of His disciples. “*Bear ye one another’s burdens.*”

Here, then,—to take one illustration from a sphere wherein this Law ought specially to operate,—here are our pioneer Bishops of the West and South-west. In their labors, in all that concerns the efficient prosecution of their work, we as Churchmen should take a lively interest. Now, these men are carrying burdens heavy to be borne; burdens of pecuniary responsibility; burdens of anxiety in reference to new fields which they desire to enter upon and occupy for CHRIST. Conscious of the fact that these Chief

Pastors are bearing such burdens, and conscious of the Law which should govern our conduct under circumstances like these, are we to do nothing in their behalf? not lift even a finger to lighten the load which they are carrying? Their case is not only a hard one, it is peculiar. In some respects, their position is unlike that of any others who have ever held the same high office in the Church of God. Indeed, to speak with all reverence, we doubt whether even St. Paul, in "that which came upon him daily, the care of all the churches," was forced to bear such a sort of wearying burden as some of our Missionary and other Bishops are obliged to carry. He bore his own burden, it is true; and that burden was unquestionably heavy: but, to lighten it, he had the ever-present consciousness not only of the sufficient grace of CHRIST, he had likewise the consciousness of the fact that he was followed in his every step by the sympathies and the prayers and—should need arise—the generous aid of a Christian Brotherhood.

The grace, on which St. Paul depended, is the blessed heritage of every member of CHRIST, be he the humblest layman or one of the Overseers of the Flock; and on this sustaining grace our Pioneer Bishops are glad and grateful to rely, as they go about laboring for the Chief Shepherd and Bishop of souls. Without this, indeed, *they* might well be said to be of all Christian men most miserable. But they need also that supplementary assistance which the great Missionary to the Gentiles so much desired and so highly esteemed—the thoughtful and practical sympathy of their brethren in the Faith. It is well for them to feel, and it is wise for us to have them feel, that they are not forgotten by us; that their peculiar burdens are not only known, but shared, and thus lightened, by those whom they have left behind at the East. Their burdens, of whatsoever sort, are, in one and that a sacred sense, our burdens. The weight which they are carrying, rests—though we may not be alive to the fact—upon our shoulders. And so, likewise, their opportunities for extending CHRIST's Kingdom are our opportunities; and the Church that has sent them forth to labor will be verily guilty before God if it neglects to improve, through them, her workers, these opportunities which He is giving.

Such thoughts are naturally suggested by the earnest appeals for help which were found in the Bishops' Letters published in the October number. And now those appeals are supplemented by others just as earnest and just as pressing, which come in the Letters, given elsewhere in this number, from Bishop Tuttle and Bishop Robertson and Bishop Pierce. Bishop Robertson, in a note accompanying his Letter, says: "Our work is growing greatly, yet its very growth makes me tremble; it requires more and more to keep up its widening proportions. We are laying solid foundations though; getting churches and parsonages; so that we will have to deal simply with the matter of salaries."

We commend these Letters to the careful consideration of all the readers of THE SPIRIT OF MISSIONS. We beg them to study the statements which

these hard-working, burdened Bishops make. And then, perchance, the question will arise: "Have I any such interest in this great work for CHRIST as to lead me to do anything in its behalf?" To this question let the instincts of Christian sympathy make answer.

CITY MISSION WORK.

ELSEWHERE in this number our readers will find a thoughtful article in relation to the Church's Mission work in this great city. The writer, with much earnestness, sets forth the needs under which the Society having this work in charge labors. The vastness of the field is indicated, and the peculiar character of that field is forcibly—we had almost said startlingly—presented. In reading the article, one is made to feel how enormous (and painful experience teaches us how potent for evil) is that baleful power which has its haunts among the dens and slums of New York. No mere municipal regulations can extirpate it or even effectually subdue it. There, in its hiding-places, it skulks and crouches, biding its time, ready at any hour to start forth upon a work of destruction. No counter-power but that of Him Who, of old, "rebuked the wind and the sea, and there was a great calm," can quiet and control this restless mass of evil; for, such alone can go down into the depths, and penetrate to the very source and seat of this evil, carrying into the midst of the foul corruption all its marvellous capabilities of transforming virtue, and imparting to wretched and miserable hearts a new life, and peace, and purity. And this is the mighty and merciful power which the City Mission is faithfully endeavoring to bring to bear, in various forms of beneficent ministration, upon the worse than heathenism which darkens so many spots in this Metropolis.

PACIFIC COAST SCHOOLS.

IN a letter from the Rev. J. Lloyd Breck, D.D., which has recently come to hand, we find the following very encouraging statement respecting the present condition of the schools:

You will be glad to know of the growth of these Diocesan schools. St. Augustine's has ninety-four boarders and fifteen day scholars; and St. Mary's has thirty boarders and thirty-two day scholars; making an aggregate of one hundred and twenty-four youth from abroad, gathered together here, beside resident children nearly fifty in number.

It is due to our friends to know that the seed cast by them upon these waters is bearing fruit so quickly.

CHILDREN'S WORK.

ONE of our Missionaries in Louisiana furnishes, on another page, an interesting account of a *unique* specimen of children's work. The peculiarity

in this case consists not simply in the work itself, but in the object for which it was undertaken and carried on by the children. The Missionary who sends us this account evidently believes that boys can be led to labor with direct reference to a hearty consecration of the results of their toil to the service of their dear LORD; and in his narrative we find a beautiful exemplification of the fact that his belief was well founded.

We invite attention to this instructive incident, and we trust that it will suggest to many others (who have, in whatever form, the opportunity to influence the young) to emulate in any one of manifold modes the example here given.

What wealth of spiritual forces remains unutilized, yea, undeveloped, simply because those who are in a position to guide the young fail to lead them, with a gentle and loving patience, to labor for the cause of their REDEEMER! Little as most of us may realize that such a privilege of stewardship belongs even to Christian children, yet—in the upbuilding of His Kingdom—“*the Lord hath need of them.*”

The Young Christian Soldier.

FOR the information of such of our friends as may not have been apprised, in other ways, of the plan to publish a Weekly Edition of the Children's Paper, we give here the Terms.

The first number of the Paper will be issued in time for distribution to Sunday-schools, etc., on the First Sunday in Advent.

TERMS OF SUBSCRIPTION.

Weekly Edition, *Fifty Cents* a copy, per annum, *when ten or more copies are sent to one address.* *Seventy-five Cents* a copy, when less than ten are sent. The first number of each month will be complete in itself, and can be subscribed for, as a Monthly, at *Fifteen Cents* a copy, per annum, without regard to the number of copies ordered.

Subscriptions MUST, in all cases, be paid in advance.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from September 1st, 1872, to October 1st, 1872, inclusive:

ALBANY.

<i>Ballston Spa</i> —Christ Ch., of which		
from M. C. \$10.....	\$56	70
<i>Cooperstown</i> —Christ Ch.....	3	00
<i>Saratoga</i> —Bethesda, M. C.....	17	10
<i>Schenectady</i> —St. George's.....	133	93 213 73
CALIFORNIA.		
<i>Santa Clara</i> —Holy Saviour, M. C..	66	66

CENTRAL NEW YORK.

<i>Fayetteville</i> —Trinity.....	\$5	60
<i>Greene</i> —Zion, M. C.....	11	37
<i>Hamilton</i> —St. Paul's, M. C.....	3	00
<i>McLean</i> —Zion, M. C.....	4	50
<i>Oxford</i> —St. Paul's, M. C.....	50	85
<i>Syracuse</i> —Trinity, A Member	7	39
F. D. H., for Rev. W. K. Douglass.....	2	00

Utica—Grace.....\$202 17
St. George's..... 11 00 297 88

CENTRAL PENNSYLVANIA.

Bethlehem—Ch. of the Nativity, M. C. 64 16
Wellsboro—St. Paul's 23 19 87 35

CONNECTICUT.

Bridgeport—St. Paul's 5 00
East Haddam—St. Stephen's, M. C. 23 25
Greenwich—Christ Ch., M. C. 6 50
Huntington—St. Paul's 3 00
Middletown—Berkeley Divinity School, M. C. 2 00
New Britain—St. Mark's 200 72
New Haven—St. Paul's 91 18
 St. Paul's, F. H. B., for Rev. W. K. Douglass 5 00
 Trinity, of which for Bp. Tuttle, \$100 474 00
New London—St. James' 25 00
 St. James' S. S., for Bp. Tuttle 28 80
Norwich—A Friend, for Rev. W. K. Douglass 5 00
No. Haven—St. John's, M. C. 21 26
Pomfret—Christ Ch. 10 00
Poquitanock—St. James' 8 00
Quaker Farms—Christ Ch. 6 40
Stratford—Christ Ch. 110 00
Southbury—Epiphany 8 35
Wa'erbury—St. John's, M. C. 28 13 1061 59

DELAWARE.

Claymont—Ascension 10 00
Middletown—M. C. 15 25 25 25

EASTON.

Easton—M. C. 34
Pr. Anne, Somerset Parish—M. C. 29 18
Somerset Parish—Young Brotherhood, M. C. 24 20 53 72

ILLINOIS.

Farmington—Calvary, M. C. 5 65
Peoria—St. Paul's, M. C. 44 00 49 65

KANSAS.

Leavenworth—St. Paul's, M. C. 4 15 4 15

LONG ISLAND.

Brooklyn (E. D.)—Christ Ch., M. C. 2 29
 Holy Trinity, M. C. 6 10
 St. Ann's, M. C. 25 00
 St. Mark's (E. D.), M. C. 80
 M. C. 24 13
 Redeemer, M. C. 9 15
 St. Peter's, of which from M. C., \$8.74 28 74
 S. C. M. C. 5 00
Cold Spring Harbor—St. John's 5 28
Flatbush—St. Paul's 30 00 136 49

MAINE.

Portland—St. Luke's 58 89 58 89

MARYLAND.

Baltimore—Ascension S. S., M. C. 62 10
 St. Andrew's S. S., M. C. 10 00
 Ch. of our Saviour 8 45
 St. John Baptist 5 77
 St. Matthew's 17 00
Churchville—E. A. C. 7 00
Davidsonville—M. C. 10 00
Ellicott City—St. John's 43 75
Port Tobacco—Christ Ch. 7 00
 St. Paul's Chapel 5 50
Pr. Geo. Co.—St. John's Parish, M. C. 2 90
 Aquasco, St. Paul's, M. C. 5 00
Washington—Ascension S. S., M. C. 20 08 204 55

MASSACHUSETTS.

Boston—Emmanuel, Friends, to help Bp. Whipple pay for the cows he bought the Indians \$50 00
 St. Mary's, M. C. 68
Cambridge—Christ Ch., M. C. 12 20
Dorchester—St. Mary's, M. C. 8 10
Taunton—St. Thomas', M. C. 42 35 118 33

MICHIGAN.

Adrian—Christ Ch. 12 00
Detroit—Christ Ch., C. C. T. 50 00
 Sigma 10 00
Flint—St. Paul's, of which from M. C., \$71.76 84 00
Ionia—St. John's 1 00
Jackson—St. Paul's, C. S., for Bp. Tuttle 19 00
Rockland—M. C. 10 60
St. John's—St. John's 1 75 187 75

MINNESOTA.

Minneapolis—St. Mark's 50 00 50 00

MISSOURI.

St. Louis—Christ Ch., M. C. 4 05
 Christ Ch. S. S. 55 00
 Christ Ch., Sale of Pioneer Church 10 74
 Christ Ch., Tommy De Lime 1 51 71 30

NEBRASKA.

Omaha—Trinity Chapel 25 45 25 45

NEW HAMPSHIRE.

Nashua—St. Luke's 10 36 10 36

NEW JERSEY.

Hackensack—Christ Ch., M. C. 8 05
Jersey City Heights—St. John's Free Church, M. C. 13 00
Paterson—Holy Communion 40 00
Rahway—Holy Comforter, M. C. 14 66
Riverton—Christ Ch., Mother's Meeting, M. C. 5 00
Somerville—St. John's, M. C. 1 05
Trenton—St. Michael's, M. C. 17 08
Woodside—St. John's, M. C. 10 00
L. S. V.—Jubilee Offering 100 00 208 84

NEW MEXICO.

Santa Fe—St. Thomas' 1 50 1 5

NEW YORK.

Bath—St. Thomas', M. C. 10 67
Canterbury—St. John's 5 00
Cherry Valley—Grace S. S., M. C. 14 25
Courtland—St. Peter's, for Bp. Robertson 15 00
East Chester—St. Paul's 28 51
Fordham—St. James' 75 10
Garrisons—St. Philip's, M. C. 8 47
Gasport—M. C. 2 10
Hyde Park—St. James', of which from M. C., \$5.00 39 00
Irrington—St. Barnabas', M. C. 5 82
Mamaroneck—St. Thomas', M. C. 32 45
Marlboro—Christ Ch. 5 00
Morrisania—St. Ann's 38 00
New Rochelle—Trinity, M. C. 17 43
New York—Advent S. S., for Mrs. C. Dodson, Sardis, Miss. 30 00
 Annunciation, M. C. 3 50
 Ascension 83 33
 Calvary, M. C. 5 00
 Calvary Chapel, M. C. 4 05
 Christ Ch., M. C. 14 57
 Christ Ch., Mrs. H. N. L. 10 00
 Grace, M. C. 5 33
 Grace Chapel, Mr. and Mrs. F. 5 00
 Holy Communion, M. C. 14 50

Ch. of Redeemer, M. C.	\$5 00	
St. Ambrose	12 00	
St. Bartholomew's, M. C.	15 10	
St. Clement's, M. C.	2 30	
St. James', M. C.	71 64	
St. John Evangelist, of which from Mem. M. C., \$4.00	29 00	
St. John's Chapel	36 84	
St. Paul's, M. C.	7 50	
St. Thomas', M. C.	7 65	
Trinity Chapel	50 00	
Mrs. A. McN., quart. pay't stipend	25 00	
C. Rhodes, for Bp. Tuttle. Mr. and Mrs. Daniel Le Roy	50 00	
R. W. C.	100 00	
G. G. G., to buy Prayer Books for Ch. in Cas- cade, Iowa	5 00	
	25 00	
Nyack—Grace	7 35	
Piermont—Christ Ch.	200 00	
Poughkeepsie—Christ Ch., for Bp. Tuttle	20 00	
Mrs. N. Sanford, for Mrs. Smedes, Ladies' Miss., Dry Grove, Miss.	5 00	
Port Chester—St. Peter's	43 00	
Rye—Christ Ch., Ladies' Miss. Assoc., for Rev. J. H. Babcock	142 10	
Saugerties—Trinity, of which for Bp. Whitehouse, \$25.00.	126 28	
Tarrytown—Christ Ch.	154 08	
Watertown—M. C.	8 48	
West Chester—St. Peter's, M. C.	12 58	
Walmot—St. John's S. S.	2 90	
Wappinger's Falls—Zion	5 00	
Yonkers—St. Paul's, of which for stipend Rev. T. Marsden, \$13.00	188 10	
Lydia Russell	2 00	1780 93

NORTH CAROLINA.

Asheville—M. C.	6 20	
Raleigh—Christ Ch. S. S., M. C.	94 00	
St. Mary's School, M. C.	50 00	150 20

OHIO.

Cleveland—Trinity, M. C.	68 50	
Toledo—Trinity, M. C.	2 00	70 50

OREGON.

Portland—St. Stephen's Chapel, M. C.	8 56	8 56
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PENNSYLVANIA.

Eckley—St. James'	15 00	
Germantown—Calvary, of which for Bp. Morris, \$103.76	164 02	
Christ Ch., of which for Bp. Morris, \$500 00	570 00	
Phila.—Chestnut Hill, St. Paul's, of Roxboro, St. Timothy's, of which from M. C. \$43.76.	94 66	
St. Peter's, for Bp. Tuttle	68 76	
Mansfield—St. James', M. C.	350 00	
Radnor—Good Shepherd, of which for Dr. Hay, Texas, \$5.00; for Trinity Ch., Win- chester, Tenn., \$2.00	9 57	
	20 70	
Wellsboro—Mrs. I. Hotchkiss	1 50	1294 21

PITTSBURGH.

Meadville—Christ Ch	\$25 00	
Miles Grove—Grace, M. C.	12 10	
Pittsburgh—St. Luke's S. S., M. C.	12 21	
St. Philip's, M. C.	8 95	
Trinity, for Bp. Tuttle	100 00	
Titusville, St. James', Mem. Ch.	25 84	184 10

RHODE ISLAND.

Pawtucket—Trinity, M. C.	60 00	
M. C.	8 03	68 03

VERMONT.

Arlington—St. James', M. C.	22 50	
Boltonville—1st quart. pay't sti- pend of Miss.	75 00	
Factory Point—Zion, M. C.	5 55	
Guilford—Christ Ch.	4 10	
Windsor—St. Paul's, M. C.	13 70	120 85

VIRGINIA.

Cobham—Grace, M. C.	2 25	
Hanover Parish	1 25	
Hicksford—Christ Ch.	5 00	
Middleburg—Meade and John's Parish	15 48	
Norfolk—St. Paul's S. S., M. C.	86 88	
Smithfield—M. C.	2 07	
Theo. Sem—Col. S. S.	1 30	
Verdon—S.	14 68	
Warm Springs—M. C.	15 00	143 91

WESTERN NEW YORK.

Bath—St. Thomas'	5 00	
Batavia—St. James', for Bp. Tuttle	150 00	
Buffalo—Grace	10 00	
E. K. W.	25 00	
Catharine—St. John's	6 41	
Geneva—Trinity, A Member, Jubi- lee Offering	50 00	
Geneseo—St. Michael's	21 50	
Havana—St. Paul's	2 65	
Hornellsville—Christ Ch.	8 00	
Middleport—Trinity, M. C.	7 72	
Mt. Morris—St. John's	25 27	
Rochester—St. Mark's School	2 50	314 05

WISCONSIN.

Baraboo—M. C.	5 81	
Berlin—Trinity, M. C.	6 14	
La Crosse—Christ Ch.	7 25	19 20

LEGACIES.

New York, West Chester, Bedford— Estate Rachel Nash	250 00	
Estate Miss H. Bolton	1118 00	1368 00

SOLDIER AND GUEST.

Receipts for the month	141 43	141 43
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MITE CHESTS.

Receipts for the month not credit- ed to Parishes	159 87	159 87
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MISCELLANEOUS.

Lemuel G. Curtis, for Rev. W. K. Douglass	1 00	
I. L. R.	100 00	
Cash	50	
Interest on Investment	86 08	187 58

Received for General Purposes	\$7,138 20
Received for Special Purposes	1,732 66

Receipts for the month ending October 1st, 1872.	\$8,870 86
Amount previously acknowledged	139,982 86

Total receipts since Oct. 1st, 1871.....\$148,853 72

NOTE.—Somerset Parish, Diocese of Easton. Mite Chest receipts for May opening, \$28.05..
Name of Parish not having been given, credit was not made to the Parish.

INDIAN COMMISSION.

Missionaries and Teachers among the Northwestern Tribes.

NEBRASKA.

Under Bishop CLARKSON.

At Santee Agency—

Rev. Sam'l D. Hinman, Presbyter.
 Rev. Paul Mazakute (Native Dakota), Presbyter.
 Rev. Daniel Hemans " Deacon.
 Miss Emily J. West, Teacher.
 Miss Mary J. Leigh, "
 John Chapman (Native Dakota), Teacher.
 Thos. Kicosmani " "
 Alex. Pay-pay " "
 John Wapaha (Native Dakota), Catechist.
 Thos. Robinson " "
 Philip Weston " "
 Daniel Graham " "

NIORARA—(Jurisdiction formed out of Dakota).

Under Bishop CLARKSON.

At Yankton Agency—

Rev. Joseph W. Cook, Presbyter.
 Rev. Luke C. Walker (Native Dakota), Deacon.
 Miss Anna M. Baker, Teacher.
 Miss Ella Thorington, "
 David Tatiyopa (Native Dakota), Teacher and Catechist.
 Frank Vassar (Native), Catechist.

At Choteau Creek—

John Robinson, Teacher in charge.
 Edward Ookiye (Native), Catechist and Teacher.

At White Swan—

Walter S. Hall, Teacher in charge.
 Andrew Jones (Native), Catechist and Teacher.
 Baptiste Defou (Native), Catechist in the Half-Breed Band.

At Ponka Agency—

Rev. J. O. Dorsey, Deacon.
 Mrs. M. S. Stanforth, Teacher.
 Sister Mary Graves, "
 Miss — Ives, "
 Miss E. Nicolas, "

Crow Creek Agency—

Rev. H. Burt, Deacon.
 Rev. W. J. Cleveland, Deacon.
 Sister Anna Pritchard, Teacher.
 Sister Lizzie Stiteler, "

Cheyenne Agency (temporarily quartered at Fort Sully)—

Rev. Henry Swift, Deacon.

MINNESOTA.

Under Bishop WHIPPLE.

At White Earth Reservation—


Rev. J. J. Enmegahbowh (Native Chippewa), Presbyter.
 Alex. Vinton (Native), Teacher.
 Mrs. J. A. Spears, Teacher.

WISCONSIN.

Under Bishop ARMITAGE.

At Oneida Agency—

Rev. E. A. Goodnough, Teacher.

 *The Secretary of the Indian Commission will gladly present the cause of our Indian Missions to congregations or Sunday-schools desiring to be specially informed as to the work. Address, 22 Bible House.*

LATEST ASPECT OF THE WORK.

SINCE the Executive Committee of the Indian Commission, through two of its members and the Secretary viewed the field of our Indian work, from Santee Mission in Nebraska, to Fort Sully and Cheyenne in Dakota, and elsewhere, in June last, important changes and additions have been made, both in the *personnel* and in the *matériel* of the work. If the Committee were deeply impressed with the magnitude and importance of the Field before, that personal visit mightily convinced them that a work had been begun among these Indian tribes, so genuine, so hopeful, so evidently of God, as to leave them no choice but to go forward and take full possession. In full confidence that He will provide the means for their support, where the way has been so Providentially opened, they have sent additional laborers into this field, and established three new Mission stations. The prayers of the friends of Indian Missions were answered last

Spring by the offer of three of the most promising members of the graduating class of Berkeley Divinity School, and these have been ordained and are now at the front. The Rev. Henry Swift has gone to Fort Sully and Cheyenne, to found a Mission among the tribes in that vicinity; the Rev. Henry Burt, to Crow Creek, to organize the work already initiated there by a school opened among the Yanktonais, last July (by a Sister of the Potter Memorial House); and Rev. W. J. Cleveland will assist Mr. Burt in a similar work among the Lower Brulès, on the opposite side of the river from the Crow Creek Mission. Four additional ministering women have also volunteered since last spring, and are now at their stations—three assisting Mr. Dorsey at the Ponka Mission, and one with Mr. Cook among the Yanktons. Two others are preparing to leave their homes in the East and give themselves to the work. The Rev. J. J. Enmegahbowh, our faithful native Chippewa Missionary, is on his way to Canada, to procure helpers for his work in Minnesota among the educated Chippewas in the British provinces. Two young men of his tribe—Christian disciples of earnest piety and marked intelligence—have offered for the ministry, and new schools have been opened and preparations are making to extend our Church among this long neglected tribe. Two additional young men of the Yankton Sioux are now at Nebraska College, making four in all, in training for the ministry and as guides among their own people. One of them is an hereditary chief, who three months ago was a pagan, and wearing the savage dress of his tribe. Three baptized Ponkas, young men of good intelligence and devout habits, have also asked to be educated and trained for the ministry. Mr. Dorsey earnestly appeals for help to enable him to send them to Nebraska College. Are there not those who read this page who will correspond with the Secretary with regard to the education of these Christian Indians? No time should be lost. The importance of a native ministry for our work cannot be over-estimated.

DIRECTIONS FOR FORWARDING BOXES TO THE INDIAN MISSION.

Pack securely in barrels, and send, *by fast freight, not express*, to either of the addresses given below; or, if from small country towns, to 22 Bible House, to be forwarded. In either case, write upon a card tacked on the barrel the name of the church and town from which it comes, as well as the full address of the person to whom it is to go; and, at the same time, write a letter of advice to either the Secretary of the Indian Commission or the Secretary of the Woman's Department, 22 Bible House, containing the date of shipment, a list of the articles sent, the weight of the package, and a postal order for freight at the rate of \$4.50 for every hundred pounds or less than a hundred pounds, excepting to *Green Bay*, where it is \$2 per cwt. from

New York. This should be done whether the barrel is sent to the Bible House or directly to the Indian field, as the expense of sending cannot be prepaid, and it is desirable that money should, in all cases, pass through the hands of the proper officers, in order to prevent confusion and misunderstanding. These directions are intended to take the place of all that have been given in former numbers of *THE SPIRIT OF MISSIONS*, and it is particularly requested that they be carefully followed.

Rev. S. D. Hinman, Santee Agency, Nebraska, care of J. H. Charles, Esq., Sioux City, Iowa.

Rev. J. C. Dorsey, Ponka Agency, Dakota, care of J. H. Charles, Esq., Sioux City, Iowa.

Rev. J. W. Cook, Yankton Agency, Dakota, care of J. H. Charles, Esq., Sioux City, Iowa.

Rev. H. Burt, or Rev. W. J. Cleveland, Crow Creek Agency, Dakota, care of J. H. Charles, Esq., Sioux City, Iowa.

Rev. Henry Swift, Cheyenne Agency, Dakota, care of J. H. Charles, Esq., Sioux City, Iowa.

Rev. J. J. Enmegahbowh, White Earth Reservation, Minnesota, care of Fletcher & Co., Oak Lake City, Minnesota.

Rev. E. A. Goodnough, Oneida Agency, Green Bay, Wisconsin.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the following sums from September 1st to October 1st, 1872 :

ALBANY.			IOWA.		
<i>Ballston Spa</i> —Christ Ch.....	\$5 00		<i>Fort Dodge</i> —Rev. B. R. P., for Pon-		
<i>Troy</i> —Christ Ch., for Ponkas.....	10 00	15 00	kas.....	\$1 00	1 00
CALIFORNIA.			KANSAS.		
<i>Santa Cruz</i> —J. Boston.....	22 50		<i>Lawrence</i> —E. L. B. Vail, for		
A Missionary's Tithe.....	11 30	33 80	Ponkas.....	10 00	10 00
CENTRAL PENNSYLVANIA.			LONG ISLAND.		
<i>Lockhaven</i> —Mrs. A. R. D., for Pon-			<i>Newtown</i> —St. James'.....	44 43	
kas.....	5 00	5 00	<i>Brooklyn, E. D.</i> —Christ Ch. S. S.,		
CONNECTICUT.			Ponkas.....	9 00	
<i>Southport</i> —Trinity Ch., for Ponkas.	20 00		S. C. M.....	10 00	
<i>Hartford</i> —Through "Churchman,"			St. Peter's Ch. (R. J. Hub-		
for Ponkas.....	5 00		bard, \$20; H. G. Nichols,		
<i>New Britain</i> —St. Mark's.....	40 00		for "John Nichols," \$25;		
<i>East Haddam</i> —St. Stephen's, Pon-			special, for Ponka Chapel,		
kas.....	5 00		\$5.....	164 01	
<i>Pomfret</i> —Christ Ch.....	10 00		<i>Brooklyn</i> —Holy Trinity, Mrs. M....	3 00	
<i>Sharon</i> —J. W. H.....	5 00		<i>Flushing</i> —St. George's Church		
<i>Ridgefield</i> —St. Stephen's.....	22 23		Bible Class, for Ponkas		
<i>New Haven</i> —St. Thomas' Ch.....	21 00		(through <i>Ch. Journal</i>)..	11 15	
<i>Monroe</i> —Master Wheeler, for Pon-			<i>Little Neck</i> —Zion, "K".....	100 00	341 59
kas.....	1 00	129 23	MARYLAND.		
ILLINOIS.			<i>Baltimore</i> —Mrs. W., for Ponkas...	12 00	
<i>Naperville</i> —Woman's Assoc., for			<i>Anne Arundel Co.</i> —St. Margaret's,		
Ponka Chapel.....	2 00	2 00	Westminster Parish, Pon-		
			kas.....	10 00	22 09

MASSACHUSETTS.

<i>Salem</i> —Some Members of St. Peter's, freight to Ponkas.....	\$9 00	
<i>Longwood</i> —Ch. of Our Saviour S. S., for Santees.....	68 07	77 07

MICHIGAN.

<i>Jonah</i> —St. John's.....	1 00	
<i>Hastings</i> —Emmanuel Ch.....	5 35	
<i>Marquette</i> —St. Paul's Ch.....	42 38	
<i>St. John's</i> —St. John's Ch.....	1 00	
<i>Detroit</i> —Christ, C. C. T.....	50 00	
Christ, Sigma.....	10 00	
<i>St. Joseph's</i> —Christ.....	5 00	114 73

NEW YORK.

<i>New Berlin</i> —St. Andrew's, for Ponkas.....	25 00	
<i>Staten Island, Tompkinsville</i> —St. Paul's Ch.....	10 50	
<i>Ogdensburg</i> —Member of St. John's, for Ponkas.....	10 00	
<i>Poughkeepsie</i> —A Mite, for Ponkas, in memory of a Tin Wedding.....	5 00	
<i>Matteawan</i> —A Member of St. Luke's, for Ponkas.....	25 00	
<i>Annandale</i> —L. O.....	5 00	
<i>Saugerties</i> —Trinity Chapel S. S., Indians under Bp. Clarkson.....	10 00	
<i>N. Y. City</i> —A Lady of St. Clement's Ch., for Ponkas....	25 00	
St. Ambrose S. S.....	6 00	
Provisions, for Ponkas.....	3 00	
Trinity Parish, "J.".....	50 00	
P. M., for Ponkas.....	5 00	
Miss M. S. M., bal. freight on box to Ponkas.....	10 00	189 50

NEW JERSEY.

<i>Newark</i> —A Friend.....	1 00	
<i>Middleton</i> —Miss J. D. T., Christ Ch., Ponkas.....	5 00	
<i>Bergen Pt.</i> —Trinity Ch., Ladies' Miss'y Assoc., Ponka Chapel, \$3.13; freight, \$2.....	5 13	
<i>Mt. Holly</i> —Trinity Ch., A few Ladies, for Ponkas....	7 50	
<i>New Brunswick</i> —Rev. C. E. Phelps.....	5 00	
<i>Mt. Holly</i> —St. Andrew's Ch.....	25 00	
Mrs. H., for Ponkas.....	2 00	50 63

NORTH CAROLINA.

<i>Hillsboro</i> —Sympathizing Friend, for Ponkas.....	\$25 00	25 00
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OHIO.

<i>Cleveland</i> —Mrs. W. J. Boardman, for Ponkas.....	25 00	25 00
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PENNSYLVANIA.

<i>Phila.</i> —Mrs. E. H. Stroud, for Ponkas.....	100 00	
C. S. J., \$5; M. A. B., \$5, for Ponkas.....	10 00	
St Paul's, Chestnut Hill....	74 66	
St. Mark's, Frankford.....	250 41	
<i>Germantown</i> —St. Luke's Ch. S. S., for Ponkas.....	20 00	
<i>Crescentville</i> —Trinity Chapel.....	112 00	
<i>Scranton</i> —F., for Ponkas.....	0 25	
<i>Bethlehem</i> —C. H. M.....	5 00	572 32

RHODE ISLAND.

<i>Pawtucket</i> —Trinity Ch., A few Friends, for Ponkas....	5 50	5 50
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VERMONT.

<i>Arlington</i> —St. James' Ch.....	5 00	5 00
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VIRGINIA.

<i>Leesburg</i> —A Lady, for Ponkas....	5 00	5 00
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WESTERN NEW YORK.

<i>Geneva</i> —Trinity Ch., A Member, Jubilee Offering.....	25 00	25 00
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MISCELLANEOUS.

J. L. R.....	50 00	
For Santee Indians.....	2 00	
Miss Deuroche, for Ponkas.....	3 00	
A Thank-offering for a safe return from summer trip; for suffering Indians.....	15 00	
From a poor widow, for Ponkas...	1 25	71 25
Receipts for the month.....	\$1,689 70	
Amount previously acknowledged....	25,853 98	
Total receipts since Jan. 1st....	\$27,543 68	

There have been received at 22 Bible House, and forwarded to their respective destinations, since the first of September: For Rev. J. W. Cook, Yankton Mission, 1 box of clothing, etc. (Mr. Cook desires to acknowledge box from Col. C. H. Alden, M.D., Post Surgeon, Fort Porter, Buffalo, N. Y.). For Rev. J. O. Dorsey, Ponka Mission, 5 bbls., 4 boxes. Also sundry parcels for our Missionaries through Association for Woman's Work, duly acknowledged in that Department. Mrs. Stanforth desires that we should acknowledge \$5.00 from Rev. J. W. Motte, Cheraw, S. C., for Ponkas; \$1.00 from "One in Communion of Catholic Church;" \$2.00 from H., for Ponkas. These moneys were sent to Mrs. Stanforth personally.

The Acknowledgments for the months of July and August, for the Woman's Association (building Chapel at Cheyenne), will be found in the *Hartford Churchman* of September 7th, and *New York Church Journal* of September 5th.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

NOVEMBER, 1872.

NOTICE.

Correspondents will confer a favor and facilitate business if they will direct letters concerning publications, letters containing remittances, and all others which do not require the PERSONAL inspection of the undersigned, as follows : " The Secretary of the Foreign Committee, Prot. Epis. Ch., 23 Bible House, New York ;" the name of the undersigned being omitted. Letters so addressed will be opened and will receive immediate attention, even if the Secretary is absent from the office.

WILLIAM H. HARE,

Secretary and General Agent.

GREECE.

MITE CHEST, MISSIONARY MEETING, AND MISSIONARY OFFERINGS IN GREECE.

QUITE a sensation was created in our quiet Mission Rooms a few weeks ago by the arrival of a box from Greece. To forward, unopened, to our various Missions boxes full of useful and beautiful things, which kind friends have prepared and have sent to us packed up for transmission, is quite a common event with us ; but to *receive* from one of our Missions a box full of beautiful things, and to have the pleasure of *opening it*, has all the peculiar charm of novelty.

Out of this box was taken, first, a little treasury, which, on being opened, was found to contain two glittering gold sovereigns. Their interesting history is given in Dr. Hill's letter, which we print below. The box having done good service in Greece, and being a little the worse for wear, has been put on the retired list and ordered to quiet duty in our office, where it hangs on the wall, inviting contributions for the Greek Mission, that we may have something to send back to our kind friends in Greece, and give them a literal fulfilment of the text, " Look, what he layeth out it shall be paid him again."

Next was produced a large quilt, crocheted by the little fingers of the children of our school in Greece, and marked as intended to be sold for the benefit of Miss Fay's school in China. It was hung up and displayed in the Mission Rooms, where, after having many, many times excited the wondering question, "What in the world are you doing with a quilt in your office?" and having as many times called forth, on the question being answered, exclamations of admiration both of the work and of the large-hearted charity from which it sprung, it was shipped to Shanghai, in the belief that it would be a rare treat to Miss Fay and her Chinese friends to see and handle it, and that it would there find a ready purchaser. But the box was not yet exhausted. There were herbariums, book-markers, sheets of flowers, a collar and cuffs of old Greek lace, views of Athens, and many, many *recherché* things besides. All of these articles were marked to be sold for the benefit of the Indian Missions. All were beautiful, and some of them united in themselves more elements of beauty and interest than one often sees combined.

They were unpacked one by one, amid exclamations from male and female bystanders; the men who were present, we must confess, manifesting the possession of a goodly amount of that curiosity which is generally supposed to be the exclusive property of the other sex.

The moral of the whole scene which we have tried to describe is this: If the Mission teachers and scholars in Greece can afford to expend their energies in behalf of Missions among the Chinese and the Indians, is there any one who can ask, "I pray thee have *me* excused"?

REV. DR. HILL'S LETTER.

Along with some articles sent to-day from the Mission schools, you will receive a small "Mite Box," containing £2 sterling in gold; a contribution from the private school of Miss Bessie Masson (a niece of Mrs. Hill, residing with us from her childhood). This private school is under the immediate supervision of Mrs. Hill, and the amount thus contributed is for Miss Fay's school in China (for her boys in Shanghai). The contributions are from two sources—£1 sterling from a few of the pupils of that school (seventeen in number), the amount of their savings during the fifty days of the Greek Lent this spring. The other pound is from the young lady already mentioned, who from her early years has been an efficient, but unnoticed, laborer in all our Mission work. This offering of hers is, I believe, the first perquisite (or rather the first remunerative fruit) of a school she has conducted voluntarily for the last three years, embracing a class of pupils which our Mission schools do not and cannot reach; the pupils and teachers in which, nevertheless, are brought under our immediate religious instruction daily. There is a peculiarity in this, which I think is worthy of note. It is the first attempt to interest the children of the Church of Greece in the work of Foreign Missions, or, I may say indeed, of any Missions whatever.

The particulars respecting the opening of the Mite Box, and the novel Missionary meeting which took place at our residence on Ascension Day (Greek Church reckoning, 6th June last), are detailed in a communication from Mrs. Hill to Miss Emery,* to which I beg to refer you. But as the event marks an important epoch in the annals of the Church's Mission in Greece, it may be allowed me to make some more remarks respecting it, which will bring the matter more clearly before the Church, if you should think proper to give publicity to my letter.

As the meeting alluded to was unquestionably the first Missionary meeting of a purely Greek organization that had been held in Greece proper, since its emancipation from Turkish rule, it was desirable to give it a marked significance, and to make it as effective as possible. We invited several of the superior Clergy—men of piety and learning—along with some of the most distinguished among the laity, and the parents of the pupils of the private school. The United States Minister—the Hon. Mr. Francis—and family, and Capt. Verney of the British Navy, favored us with their presence. Among the superior Greek Clergy we had the satisfaction of receiving the learned Archimandrite Photius, Private Secretary of the Most Rev. the Archbishop of Athens, whom he represented (the Primate being occupied with the Services of the Festival some distance from Athens), and the *Apollon* of the Greek Church, the eloquent preacher, Dionysius Latas. I had prepared a memoir (in Greek) embracing the details of the Missionary operations of our Church among our Indian tribes and among the heathen in other lands, with numerous extracts, translated from our *SPIRIT OF MISSIONS* and other Church papers. The reading of this memoir occupied me one hour, and it was listened to with interest and amazement—for it was a revelation altogether new even to the most enlightened of my auditors. They were astonished, every one of them, to hear for the first time in their lives of the progress of the Christian religion among the Indian tribes (whose existence even they were ignorant of), and how the HOLY SPIRIT, the promise of the FATHER, sent by our ascended LORD (it was Ascension Day, you will remember), was moving upon the Christian Churches in the West, and elsewhere, enabling them to carry the Gospel with triumph and success into every heathen land.

The inquiry is often heard here among good men and thoughtful men belonging to this stagnant Church: "What have we ever done? What are we doing towards the fulfilment of our LORD's command, when about to ascend to His FATHER and our FATHER, to His GOD and our GOD"? We trust, and we have reason to hope, that what those of them who were present on this occasion heard and observed was deeply treasured up in their hearts, and that the answer to their own inquiry will be made by their own conscience: "Let us go and do likewise"!

After the reading the memoir and other exercises, I took the Mite Box to my dear, good brother Latas, and I invited him, in Mrs. Hill's name, to open the seal, announce the amount of the deposits, and, if he felt so disposed, "make some remarks" (as we say at home). At first he demurred, reproaching me that I had not given him previous notice. He assented, however, and smiled, when to his remonstrance I replied: "My brother, when I know the abundant source and the purity of the water, I prefer to have it fresh from the spring." He immediately arose, and spoke for more than half an hour with a fervor of eloquence and great emotion which riveted the attention of all—even of some who did not understand one word of Greek! The idea

* This will be found in the Woman's Department of *THE SPIRIT OF MISSIONS* for October.

which seized him on the moment was "germane" to the subject of the meeting: "What is true Christianity?" My only regret was that we had no stenographer present to take down his "winged words." Afterwards a young Greek Deacon, a candidate for priest's orders, Methodius by name, spoke to the assembled pupils and teachers. I enclose a translation of his address, which I beg to commend to your attention. Methodius is greatly attached to us. He is growing up, silently I may say, in the nurture and admonition of the LORD, and in all holy life and conversation, going in and out among us as a son in the Gospel. His address was a voluntary effort. I have no doubt he will make full proof of his ministry, when, after diligent study, in which he is engaged, he shall have "purchased for himself a good degree."

The sum contained in the box may seem a small one, from a New York point of view, but please to remember—1st, it is the first-fruits; 2d, this effort is a novelty in this country; 3d, it is the savings of only a few little girls during a period of fifty days; 4th, they have not many gifts and superfluities out of which to make a display of self-denial. In all probability they expended "even all that they had"! But although small the offering, from another point of view it may not be so regarded. He who pronounced an eulogium on the widow's mite may perhaps regard it as "done for Him;" as he said on another occasion: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me"!

The Mite Box is sent to you in bodily shape, with its contents. The contributors complained that it was "too small to hold their copper *leptas*," and that, in consequence, while they were waiting until their *leptas* (mites) amounted to a silver *drachma*, they were sorely tempted to spend their copper money; "it burned their pocket," as we say.

It would be most satisfactory to us and to the donors of this small sum, as well as to the contributors to the preparation, etc., of the valuable articles sent out by Miss Muir and Mrs. Hill, to be sold for the same purpose, to learn that a sufficient sum will accrue for the support of one of Miss Fay's boys.

Translation of the Address of the Greek Deacon, Methodius, at the Missionary Meeting at Dr. Hill's residence, on Ascension Day (June 6, 1872). Athens.

RESPECTED AUDIENCE: Before we open this little Mite Box which contains the voluntary offerings of a few of the pupils of this school, it may be well to explain to you who have been invited to this novel meeting, as briefly as possible, the origin and the meaning of these benevolent instrumentalities which are called in America "Mite Boxes."

In the North-western parts of that immense continent known to us as the United States of America, there is a numerous population still existing of the aborigines, who remain in their original uncivilized condition, pursuing the chase (*i.e.*, hunting the buffalo and other wild animals to provide food and other wants of life). They are divided into tribes, under a warlike, hereditary chieftain, whom they implicitly obey. They are known in Europe as the "Indians of the American Continent."

After many trials and repeated efforts, at various periods, it was found that the only means of civilizing them was through the medium of Christianity, and that they were accessible in that way. Of course it required great expenditure of money to send forth and maintain among them, at such a distance (three or four thousand miles from the civilized States of America),

proper teachers to instruct them in the word of God and the arts of civilization.

Among other means it occurred to some good man that no small amount of money might be gathered into the treasury of God from the savings of children and young people, who, instead of wasting their small funds upon trifles and useless gratifications, should lay aside their "pennies," and deposit them in a box to be set apart for that purpose. The experiment was made, first on a small scale (the way in which God always begins His works). "Mite Boxes" (as they were called) were prepared and sent to several families. The experiment succeeded; and now we are told that in about two years since the effort commenced, no less a sum than 240,000 drachmas (\$40,000) were taken from these little "Mite Boxes," the result of the savings of the children of God's Church (and only of a small portion, of course, at first) in the short period of two years! No doubt this appears to you to be a large sum of money—and indeed it is a large sum—and you may be disposed to say, "What can we do? The people of America are rich and they are numerous; we are few in number, and are, comparatively, poor. We can do nothing worthy of mention, and we shall only be ashamed of our offerings." Now, to meet this natural remark (which I know is not intended to be an objection, but only an apology), listen, I pray you, my dear children, and my respected auditors, to the following true story, for I heard it from the lips of my Reverend Father in CHRIST, the Rev. Dr. Hill.

(He then related the interesting account of the wood-cutters in Maine—See *Christian Soldier and Children's Guest* for February, 1872).

Now, we learn from this simple story, my dear children, that the smallest offerings, if given in the name of our blessed LORD and SAVIOUR, and for the Gospel's sake, are acceptable to God, and do receive His blessing; for we find, as you know, in the Gospel, how Jesus approved and extolled the gift of the poor widow, who threw in "one single mite" (but it was "all her living"). One of our own poets (a very ancient one), Hesiod, in his poem, "Works and Days" (lines 332, 333) says:

"Little heaped on little, oftentimes repeated,
Soon becomes a large mass."

Self-denial, too, is an excellent beginning to every action (and a good accompaniment, too, in all its stages). And, no matter whether small or great, it is always pleasing to God, and a distinguishing mark of genuine piety.

My dear children, only God knows how much good the contents of this still unopened little box may produce! This day's offering of yours—the result of your self-denial during your Lenten Fast—will assuredly bring down a blessing from Him who desires the salvation of the whole world; from Him who, for that great object, contributed the priceless offering of His own most precious blood, by which you have been washed and cleansed, and sanctified and justified, and made "children of God."

In conclusion, my dear children, pupils of CHRIST, I am persuaded that you will, as good Christian children, henceforth give all diligence, and spare no effort to carry into effect the benevolent plan (approved of God) which our revered Mrs. Hill, who is so eminently deserving of our reverence and love, has, after much serious thought, succeeded in introducing into our community. She feels persuaded, I know, that, through the Divine blessing, great and precious results will be derived from this and similar efforts. And

that this new and simple branch of domestic economy, applied in this particular direction—the self-denial of the children of families which have the means of gratifying their children—will be fraught with much good to yourselves and the rising generation, as well as to our whole nation, if extensively acted upon. Who does not know how earnestly and how unremittingly (for nearly half a century) that venerable lady has been engaged in laboring for our dearest and best interests, and without one single selfish desire or object! Who does not know that she has ever been the refuge of the afflicted “in mind, body, and estate!” The whole Greek nation will never cease to be grateful for her indefatigable, well-directed, and disinterested labors; and especially you, dear children, whom she allows to call yourselves “her beloved children in CHRIST!” Ah! can any one doubt that even now (long before she is called away, I trust) she may adopt the triumphant utterance of St. Paul the aged, “I have kept the faith! Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous judge, shall give me at that day.” Amen.

AFRICA.

THE FIELD IS OPEN. THE SEED IS READY. BUT WHERE ARE LIVING SOWERS WHO WILL GO FORTH AND SOW IT?

It will be remembered by our readers that in the April No. of *THE SPIRIT OF MISSIONS* for 1871, an article appeared giving the results of recent explorations on the frontier of Liberia, which fully confirmed the previous belief that there were living in the interior of Africa tribes vastly superior to those in possession of the coast. They carry on important manufactures, make all their agricultural and warlike implements, cultivate and cure their own tobacco, weave their own cloth, and prepare their own salt.

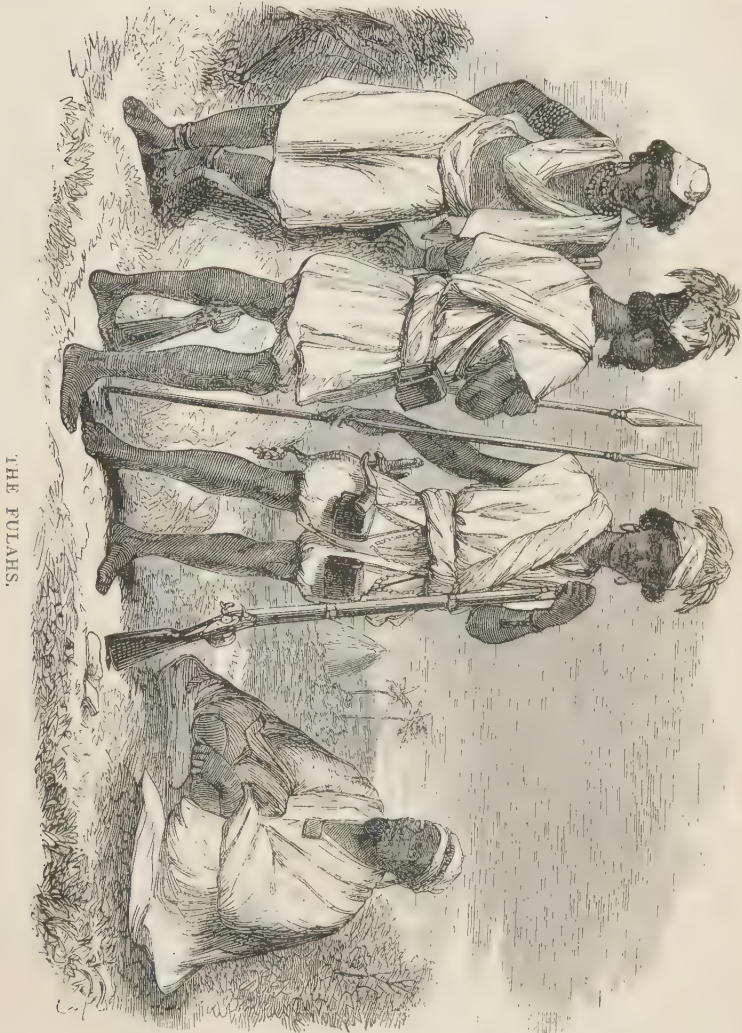
The article above referred to was illustrated by pictures of two of the towns of these tribes, with streets regularly laid out, and surrounded by walls of clay from eighteen to twenty feet high.

The cut which is presented herewith is another evidence of the superiority of some of these tribes, and makes us ready to believe the assertion of travellers, that they are a people of manly presence, full of enterprise and intelligence, and bent on bettering their condition.

The discoveries of Livingstone, both those made in earlier years and those which have recently created such a sensation, have only tended to confirm the conviction which has been for some time gaining ground, that the best-known sons of Africa are not those which most fairly represent her, and that it is not only the interior tribes which border on Liberia, but the interior tribes generally, which are so superior to those upon the coast.

It looks, indeed, as if by a natural instinct Africa had driven off the scum

of its population from the interior and piled it upon its shores, that the off-scouring of the whites of Europe and America might meet its like when it settled upon the African coast, and had provided by a careful economy that



THE FULAH.

if the pirate and the slave-dealer were to add to the miseries of Africa, their vice should pollute not the best of Africa, but its worst.

An intenser interest is given to many of these interior tribes by the fact that they have embraced the highest form of religion which they have been brought in contact with, viz., Mohammedanism, which, notwithstanding all

its defects, has this excellence, that it brushes aside all inferior objects of worship and holds up God—God as one, God as a Person, and God as a Being with an almighty awe-inspiring will ; and which, because it does this, is infinitely above the miserable puerilities of the prevailing African fetish worship, and the beastly immorality which characterizes it, because fetish worship supplants the living God by a *thing*, and hence can present to its devotee no higher will than his own, and no higher law than his lusts. Moreover, Mohammedanism carries at least some education with it. It is said that all Mohammedans can at least read the Koran. And it will be remembered, perhaps, by some of our readers, that the article to which reference has already been made, contained a facsimile of an Arabic manuscript which a priest of one of these Mohammedan African tribes had written by the roadside, on the spur of the moment, in which, in response to inquiries made by a traveller, he gave an account of his people and their faith. This cut, for a reason there given, we present again on another page.

These facts have deeply stirred the hearts of many of the friends of African evangelization, and the Foreign Committee have done their utmost to obtain suitable men to go to occupy some part, at least, of these most interesting fields. Thus far their efforts have been in vain, and all that has been done has been the sending of a Liberian Catechist to an important town (Toto-korie) on the road which is traversed by traders from some of these interesting tribes, and which leads to their territory. He met with a cordial welcome, the old king of the tribe in which the Catechist settled taking an especial interest in his Mission.

Petty wars, however, the curse of Africa and the great hindrance to all progress, soon broke out between some of the neighboring tribes, and overran the district. The Catechist was carried off a captive, and his work suspended. We have better news, however, now, as appears from the following

LETTER RECENTLY RECEIVED FROM THE REV. MR. GIBSON.

MONROVIA, LIBERIA, *July 9th, 1872.*

REV. AND DEAR BROTHER : Please receive the enclosed report.

The return of messengers from Toto-korie, over two weeks ago, brought letters from the Catechist, Mr. Tucker, who is well. He writes that the war is now at an end, and that terms of peace will be concluded in the “dries,” at which time, also, Boporah is to be rebuilt. King Marmora died some time ago, but is succeeded by a brother who is quite as favorable to Missionary work among his people, and sends in assurances of protection and patronage to the teacher. He has sent his son also to be educated, and has himself become a pupil under our Catechist. It is supposed that after peace

shall have been fully restored, this region of country will present more favorable openings than ever for Missionary enterprise.

In an attack made upon Toto-korie at night, our teacher was carried off, with three hundred other captives, by the "Bondie" people. On ascertaining, however, that he was a Liberian, he was well treated and readily given up to his friends, the troops from Toto-korie who went to recapture him. He suffered no bodily hurt, but lost all his effects—clothing, bedding, books, provisions, everything. Of course relief was extended to him as soon as he communicated this fact to me. He is now cheerfully occupying his station again.

I wrote you some time ago of my desire to fit the three boys with me for future usefulness among their people. I believe now, as then, that a great opening is near at hand for the propagation of the Gospel in this region. I regard the late wars and commotions that have taken place, and that seemed so discouraging to some, as preparatory agencies which will clear up the way for effectual work. If you can secure further aid in support of these three boys, while under tuition and training, it will be means well directed. Forty dollars is as much as I have seen contributed for them this year, thus far.

We are anxiously waiting to hear the choice of Bishop for us announced. There is no telling how much the work here has suffered for the want of one.

While the enterprise of explorers has been opening up these most interesting fields, for the zeal of Christians in spreading the Gospel of their LORD and elevating their race, and while the process of awakening the Church to its high privilege of occupying the field in the name of its King has been slowly going on, an absolute prerequisite to the work thus laid before the Church has—in striking illustration of that law by which God, when He has a great work to be done, makes the most widely separated agencies co-operate for its accomplishment—been prepared in a far-distant land.

These tribes are Arabic-speaking tribes. How could they possibly be evangelized without the Word of God in a language understood by the people? Arabic Bibles and other Arabic literature were essential.

Wondrously enough has this want been supplied. While Missionaries have been laboring upon the coast of Africa, and discovering the fact that there are vast numbers of Arabic-speaking tribes waiting their message, other Missionaries have been at work among the Arabs, upon the far distant eastern coast of the Mediterranean. They found an Arabic version of the Word of God essential in their work in behalf of the people of Syria and the East, and undertook to prepare it, and thus unconsciously provided the means of conveying the truth to thousands upon thousands of Arabic-speaking Africans, of whose existence they never perhaps so much as dreamed.

We have found great pleasure in reading an account of this work, prepared by Professor J. S. Bonsall, of Frederick College, Maryland, and read

before a local Bible Society, and believe we shall be thanked if we reproduce it here for our readers. And in doing so we propose to put before them, in juxtaposition, a fac-simile of one page of the new Arabic Bible* and a fac-simile of a page of the manuscript of the African Mohammedan priest above referred to. On the one hand we seem to behold a seeker after truth, of an humble and despised race, sitting by the roadside, and with clumsy instruments writing down an account of that faith which, as the highest that he had ever known, had won his allegiance and his love. And on the other, the scholarly representatives of the most advanced race of men on whom the true light has shined, surrounded by all the implements of learning, writing down in the same tongue, with the aid of the highest skill of the type-founder, the eternal words of wisdom, to be for every Arabic-speaking seeker after truth his highest satisfaction and reward.

Professor Bonsall refers, first, to a faulty Arabic translation of the Bible which was made about the middle of the seventeenth century by a Maronite Bishop, and points out the fact that one great difficulty which Missionaries have had to encounter with Mohammedans has been their constant objection to this translation as not being the Word of God, because it was not correct Arabic, the sacred language. He then proceeds as follows :

Moved by this consideration, and by a full knowledge of its real defects, the Rev. Dr. Eli Smith, one of the Missionaries of the American Board of Commissioners for Foreign Missions, by the appointment of the Syrian Mission, began, in humble but relying faith, a new translation at Beirut in 1848. After eight years of severe toil he was called to his reward, and the work was continued by his co-laborer, the Rev. Dr. Van Dyck, and completed on the 22d day of August, 1864. Sixteen years of unremitted labor were bestowed upon it by these devoted servants of God. The day of its completion was indeed a day of thanksgiving with the Missionary band.

While the unrivalled scholarship of its translators was ample guarantee for the fidelity of the version, the Mission employed the best native talent that could be found in the country to make it elegant as well as faithful, to conform it to the native style of expression and to the highest standards of literary taste. Every page was submitted to the careful scrutiny of all the members of the Mission, to Mohammedan scholars of all sects, to other American Missionaries besides themselves, and to those of different religious denominations from Germany, England, Scotland, and Ireland. Criticism was invited, even courted, was offered and duly weighed. The result is a translation so pure, so exact, so clear, and so classical, as to make it attractive and acceptable to all classes.

A few months before the version was completed, the members of the Syrian Mission, in view of the increasing demand for the Scriptures throughout the East, and of the labor, time, and expense required for printing Arabic in

* We are indebted for the use of this plate to the great kindness of the officers of the American Bible Society.

[illegible]

(A.) SPECIMEN OF THE TYPE USED FOR THE NEW ARABIC BIBLE, translated by the REV. DOCTORS ELI SMITH and C. V. A. VAN DYCK, of the Syria Mission, A.B.C.F.M. Begun by DR. SMITH in 1847, and finished by DR. VAN DYCK, August, 1864. Punches, matrices, types, and electrotype plates, made by the American Bible Society, at the Bible House, Astor Place, New York. This work commenced August, 1865. First plate electrotyped March 15, 1866. Gen. xxxi. 22-33.

التكوين

الاصحاح الحادي والثلاثون من ع^{٢٢} الى ع^{٢٣}

٢٢ فَأَخْبَرَ لَابَانَ فِي الْيَوْمِ الثَّالِثِ بَانَ يَعْقُوبُ قَدْ هَرَبَ. ٢٣ فَأَخَذَ
اُخُوْتَهُ مَعَهُ وَسَعَى وَرَاءَهُ مَسِيرَةَ سَبْعَةِ أَيَّامٍ. فَادْرَكَهُ فِي جَبَلٍ جَلْعَادَ.
٢٤ وَاتَى إِلَهُ إِلَى لَابَانَ الْآرَامِيِّ فِي حُلُمِ اللَّيْلِ. وَقَالَ لَهُ احْتَزْ مِنْ أُنْ تَكَلَّمَ
يَعْقُوبُ بِخَيْرٍ أَوْ شَرٍّ. ٢٥ فَلَحِقَ لَابَانَ يَعْقُوبَ وَيَعْقُوبُ قَدْ ضَرَبَ خِيَمَتَهُ فِي
الْجَبَلِ. فَضَرَبَ لَابَانُ مَعَ اُخُوْتِهِ فِي جَبَلٍ جَلْعَادَ

٢٦ وَقَالَ لَابَانَ لِيَعْقُوبَ مَاذَا فَعَلْتَ وَقَدْ خَدَعْتَ قَلْبِي وَسَقَطَ
بَنَاتِي كَسْبَايَا السِّيفِ. ٢٧ لِمَاذَا هَرَبْتَ خَفِيَّةً وَخَدَعْنِي وَلَمْ تُخْبِرْنِي حَتَّى
أَشِيعَ بِكَ بِالْفَرَحِ وَالْأَغَانِي بِالْدَفِّ وَالْعُودِ. ٢٨ وَلَمْ تَدْعُنِي أَقْبَلَ بَنِيَّ وَبَنَاتِي.
الآنَ بَغَاوَةٌ فَعَلْتَ. ٢٩ فِي قُدْرَةِ يَدِي أَنْ أَصْنَعَ بِكُمْ شَرًّا. وَلَكِنْ إِلَهُ ابْنَيْكُمْ
كَلَّمَنِي الْبَارِحَةَ قَائِلًا احْتَزْ مِنْ أُنْ تَكَلَّمَ يَعْقُوبُ بِخَيْرٍ أَوْ شَرٍّ. ٣٠ وَالآنَ
أَنْتَ ذَهَبْتَ لِأَنَّكَ قَدْ اسْتَقْتِ إِلَى بَيْتِ ابْنِكَ. وَلَكِنْ لِمَاذَا سَرَقْتَ آلَهُتِي
٣١ فَاجَابَ يَعْقُوبُ وَقَالَ لِلْآبَانِ أَنِي خَفْتُ لَأَنِّي قُلْتُ لَعَلَّكَ
تَغْتَصِبُ ابْنَتَيْكَ مِنِّي. ٣٢ الَّذِي تَجِدُ آلَهُتَكَ مَعَهُ لَا يَعِيشُ. قَلَامُ اُخُوْتِنَا
أَنْظُرْ مَاذَا مَعِيَ وَخِذْهُ لِنَفْسِكَ. وَلَمْ يَكُنْ يَعْقُوبُ يَعْلَمُ أَنَّ رَاحِيلَ سَرَقَتْهَا
٣٣ فَدَخَلَ لَابَانُ خِبَاءَ يَعْقُوبَ وَخِبَاءَ لَيْئَةَ وَخِبَاءَ الْجَارِيَتَيْنِ وَلَمْ يَجِدْ.



the ordinary way, resolved to appeal to the American Bible Society to undertake at once the electrotyping of ten editions of the whole and parts of the work. This appeal was made the subject of protracted and prayerful consideration. Information was sought from all competent sources; the British and Foreign Bible Society, after submitting it to the most accomplished European scholars, determined to reject all other translations, and their own previous issues, and to adopt this. One other fact was of the utmost importance as a reason for proceeding immediately with the matter. The translator who brought this great work so successfully to a close was still spared, and in health and strength to carry through the business of electrotyping, the superintendence of which, for causes that we will refer to presently, would require him to spend two or three years in this country. But human life is always uncertain, and should Dr. Van Dyck, be prevented from completing the work, it would require a long time before any other person could be so well qualified to do it. Delay might prove postponement for many years to come.

The American Bible Society determined to undertake the work, and Dr. Van Dyck came to the United States. To one not practically acquainted with the subject, it is almost impossible to explain the difficulty to be overcome in preparing Arabic type. We may remark in passing, that the printed language resembles writing—in other words—that the printed and written languages are alike. The art of handwriting among the semi-barbarous Turks, Arabs, and Persians is carried to the most surprising excellence, and nothing can exceed the exquisite symmetry and beauty of the Turkish and Persian manuscript. The manufacture of a font of this type is something fearful to contemplate. There are in the Arabic language about thirty fundamental letters and sixteen accents, as they are called: these with their combinations and variations produce something like two thousand different characters. One letter, in the various relations it sustains, will undergo fifty transformations in shape and size, so that the last has little, if any, resemblance to the primary form. For instance, in the first verse of the first chapter of Genesis the letter L occurs six times, and yet no two of the characters are precisely alike.

Dr. Van Dyck brought with him the moulds from which were made the type employed in printing the editions of the Scriptures issued from the Beirut press, but it was found that their accuracy had been impaired to such a degree as to render them unfit for use in making new type from which electrotypes could be prepared. No type-founder in the United States would undertake so costly and delicate a task as the casting of a font of Arabic type, nor could it be obtained in all Europe. This entailed upon the Bible Society the making, in their own House, of punches, moulds, types—everything which was required to complete the work; and when all the materials were ready, compositors had to be instructed in the art of setting up the type from which the plates must be made; the best workmen being able to set up only a few lines, about forty, a day.

With these immense difficulties in their way, the Society has carried the labor to successful completion. The plates, of extraordinary beauty, have been made, and sent to Syria, where, as a measure of economy, the printing of the American Society will be done: a duplicate set has also been presented to the British and Foreign Bible Society. So may we believe that the Word of God, with the tokens of His love and the communications of His grace, will soon be given to the teeming millions for whom Abraham prayed, when

he said unto God, "O that Ishmael might live before Thee," and whose immortal destiny mingled with the visions of that day which he rejoiced to see.

If ever a remarkable combination of events and circumstances may be interpreted as a Providential indication of the path of duty, may we not safely say that in the circumstances which we have now narrated (not to speak of the fact that the Colonization Society has, in establishing the Republic of Liberia, provided a safe base of operations for the Missionary enterprise of the Church) the finger of God is pointing the energies of the Church to the redemption of Africa.

THE FIELD IS OPEN. THE SEED IS READY. OH, FOR LIVE MEN WHO WILL GO FORTH AND SOW IT.

ARRIVAL OF THIRTY CHINESE BOYS.

AN APPEAL IN BEHALF OF THREE OF THEM FROM MISS FAY.

THE Government of China has at length begun to imitate that of Japan in the matter of education. Thirty Chinese boys have arrived in this country, and ninety others are to follow, and the Imperial Government has made an appropriation sufficient to meet all the expenses of a thorough education here.

The average age of the boys is but twelve years, which is all the better, as they will be less educated in the superstitions and false ideas which prevail in China. Dr. B. G. Northrop, Superintendent of Education in Connecticut, has been asked to find places for the boys where they may have good homes and receive private instruction. He has issued the following circular, which we take pleasure in commending to the attention of our readers, prefacing it, however, with the statement that the boys have all been already provided with homes :

NEW HAVEN, *Sept. 14, 1872.*

Yung Wing, the agent of the Chinese Government, has just arrived, having under his care about thirty Chinese boys of the average age of twelve years. He wishes me immediately to find places for them.

They will be distributed in cultured families in different parts of Connecticut and Massachusetts. Only two will be in the same family, and usually but two in the same town. They have just begun the study of English, and will receive private instruction in our language and in the rudimentary studies.

In all, one hundred and twenty boys are to be sent to this country. They are to remain fifteen years, so as to allow time for a thorough and complete course of study—academic, collegiate, and professional. In personal expenses the strictest economy will be enjoined.

For board, washing, fuel, lights, and private instruction, I am authorized

to offer nine dollars each, when they are taken one in a place, and sixteen dollars a week for two occupying together the same room.

The significance and importance of this noble and comprehensive plan of the Chinese Government, ought to be so appreciated by a Christian people as to secure a welcome for these boys in the homes which illustrate the best phase of American society. The present movement is an experiment. If wisely conducted at the outset, it will be a grand success, and expand into broad agencies and vast results.

The Chinese Government has taken special pains that these boys, though away from home, shall be taught in the system of Confucius, the great religious teacher of their own land, and is far from wishing that they shall embrace Christianity. But there are not a few indications that God has another mind. (See Psalm ii.) Two of the Chinese officials who have come with the boys to exercise general superintendence of them are Christians. Five of the boys have been under Christian instruction in China, three of them in our own school in Shanghai, and have been consecrated to God in Holy Baptism. Prayers will follow them from China. And we are sure that many motherly hearts here will respond in prayers for them, in answer to the following appeal from Miss Fay, from whose loving care three of these boys were taken :

Three of my school-boys are among the number that leave by this mail for America, in charge of Mr. Laisun. It is said their destination is New Haven ; this, however, is not quite certain. But I do so wish you may see Mr. Laisun in New York, and use your influence that "*my boys*" may be put under some *Episcopal* supervision. The *three* are members of the Church by Holy Baptism, and I do hope and pray the "*Church at home*" may take an interest in them. I stood sponsor for the youngest ere my visit to America. He is a bright little fellow, quite a child of the Church ; his father was one of my scholars, and I stood sponsor for him some eighteen years ago, and he was a regular communicant in the Church for a number of years before his death. His wife also was a Christian, educated in Miss Jones girls' school. After the death of her husband she taught my girls' day-school, at Kongwan. During my absence she died, leaving this little boy quite dependent upon the Mission. Our Bishop received him into the Boys' Boarding-school, wrote me a letter about him, which I showed to Mrs. Preston, and she interested a lady in his behalf who promised to pay fifty dollars a year for his support, which she has done for the last two years. On my return the Bishop gave him into my charge, and as he was very anxious to go to America, I gave him permission to enter the Imperial Government school on trial, which is a preliminary step to their being accepted for America. I hear the heads of the department were more than satisfied with him—delighted with his quick wit and intelligence.

Number two is the child of heathen parents. His father is dead, and the mother on her second marriage gave this son to his father's mother, that is, his grandmother, who is a devoted Christian, and was a communicant in the Church when I arrived in China, some twenty-two years ago. She is now very old and infirm, and neither expects nor wishes to live much longer. A short time after my return to Shanghai, she paid me a visit, begging me to

adopt her grandson, whom the Bishop had also received into the boarding-school. I at first refused ; but she seemed so distressed, that I promised to do so if Hoong Niok would be his guardian and assist me. He never refuses such requests ! Another meeting was therefore arranged, and a *middle* man called to write an agreement, the purport of which the old lady dictated herself, that I should have the whole control of the child, that he should remain in school till he was educated etc., etc., and that his future should be decided by me, *i.e.*, Fekoo Niang, etc. Hoong Niok merely signed the paper, but he was the first to propose his going to America. But I told him I could not give it a thought until I knew what his grandmamma would think of it, as we had taken him to relieve her of all anxiety about him, and I would on no account send him to America unless she wished it. Hoong Niok therefore called on her, and to my surprise she seemed quite anxious that he should go ; but she begged me to write to some of my Christian friends that they would take a kind interest in him. He is thirteen years old, and was baptized as an adult.

The third and last that I commend to your kindness is fourteen years old, and was baptized last Sunday as an adult. He is the child of heathen parents who live in the city of Shanghai. He is a special pet of mine, was in one of my day-schools when I was in the English Mission, and begged so hard that I should take him with me when I came back to our Mission in '67, that I did so, and he has been in our boarding-school ever since. The Bishop spoke well of him when he had charge of the school during my absence, and wrote to me that he wished to be baptized, but thought him rather young to be admitted to the Holy Communion, etc. ; but he is more than a year older now, and seems to be deeply attached to religious studies, particularly the Bible, and I do hope he may be admitted to the Communion as soon as may be on his arrival, *i.e.*, if his pastor, whoever he may be, thinks best.

JAPAN.

TWO MISSIONARIES SECURED, AND ABOUT TO ENTER THE FIELD.—A PHYSICIAN STILL NEEDED.

God has given us the "oil of joy for mourning," and after having to lament for several years that the call for men to plant the kingdom of God in Japan seemed to be making little impression, we have now the blessed satisfaction of announcing that two of our Clergy, each well fitted for the work which will be assigned him, have offered themselves for the work of CHRIST in Japan, have received appointment from the Foreign Committee, and will be prepared to sail for Japan from San Francisco about December 1st. They are the Rev. G. D. B. Miller, of Boise, Idaho, and the Rev. J. Hamilton Quinby, of Monticello, Florida.

The sense of relief and joy which the securing of these brethren has given the Foreign Committee, and which it will bring to the Rev. Mr. Morris, who has been for nearly two years the lonely sentinel of the Church in Japan,

and to Bishop Williams, who must have come to feel that his cries for help were being uttered into vacant space, in which there were neither ears to hear nor hearts to feel—this no one can appreciate, except those who have been specially charged with the work and have borne the burden of responsibility and sorrow.

ENCOURAGING WORDS FROM A JAPANESE IN HIGH POSITION.

Almost as good news as that two competent Missionaries have been secured is this, that the Secretary and General Agent has had the privilege of laying the enterprise which the Foreign Committee have in mind before a Japanese of high official station, who did not hesitate to express the opinion that if the educational side of the effort be made most prominent, it will be perfectly safe to put it into execution; that it will be even hailed with satisfaction by the Japanese; that Christianity may be taught the pupils in the schools (even though the edict against Christianity has not been formally repealed), if only the Missionaries do not flaunt proselytism in the eyes of the people; and that the place selected for the enterprise, Osaka, is admirably chosen.

DISCOURAGEMENTS AHEAD.

But brilliant as the prospect for the moment seems, we feel that there is great need for all concerned in this work to put a curb upon their expectation, to rejoice with trembling, to be prepared for reverses, and to bow before the throne of grace in earnest and continued prayers that all who engage in this enterprise may be strengthened with all might, according to God's glorious power, unto all *patience* and *long-suffering* with joyfulness. Our first trial will lie in this, that over-sanguine laborers in the Missionary work in Japan, deceived by their wishes, will send too glowing accounts of the prospects of the Gospel there. These accounts we shall be only too ready, in our yearning for the establishment of the kingdom of God in Japan, to seize upon and devour without subjecting them to the test of our judgments; and expectation, thus overfed, will be impatient and restive if the kingdom of CHRIST does not make great and visible advances there within a few years. Let the words (and all they mean) of that wise Missionary leader, Bishop Williams, be well pondered: "We can hardly hope for an immediate success. The seed-sowing in Osaka is of comparatively recent date."

The second danger to the work lies in the field itself. There are indications that the vessel which we launch in the sunshine will not always sail beneath an auspicious sky upon a glassy ocean. As the Japanese before referred

to wisely remarked, "There *must* be disturbance—progress comes only through disturbance." Not only are there reactionists among the men of influence in Japan; not only are the masses blindly attached to the old order of things, and suspicious of new-comers; but there is no small reason to think that the enmity which now smoulders will be fanned into a flame by the outrageous behavior of many of our own people. The Japanese are already beginning to recoil a little in disgust from our American fertility in producing hordes of hungry, unscrupulous applicants for place. Even their heathen notions of morality have been shocked at the abandonment of all moral principle exhibited by many of the American residents in Japan in the claims which they have presented to the Japanese Government. They have doubtless seen enough to be ready to join in the surprise expressed by a doctor who was conversed with on the subject of going to Japan as a Missionary Physician, who remarked: "Why, I am told by people who have been in Japan, that the *last persons to show me any sympathy in such a work will be my own fellow-countrymen there.*" And if *The Nation* is correct, they have begun to discover what is even more calculated to produce hesitation and reaction in the new course which they were laying out for themselves, viz.: that the officials whom they obtained in Washington to go to Japan and assist the Government in improving the administration of its various departments have, with one or two honorable exceptions, proved not only disgracefully incompetent, but even worse. According to that paper, "One distinguished himself during the first month of his residence at Yedo by getting publicly drunk, and then entering a complaint to the authorities that he had been robbed in a place he had no business in."

All this only makes the duty of the Church the more imperative however. She represents the better side of American life, and every consideration that can weigh with our judgments or our hearts, calls upon those of us who belong to her to give up trudging along as we have too often done in Foreign Missions, and to adopt, in establishing in Japan institutions and living examples of justice, mercy, and truth, a pace as rapid and energetic as that of the world in the march with which it is overrunning that land with falsehood and corruption.

If our appeal in behalf of this effort for Japan is met with the reply that Churchmen have enough to do in America, we respond that, for the Church to neglect to come to the rescue, and thus to confess that the enterprise of the children of God finds enough to exhaust it *at home*, when the enterprise

of the children of darkness is boastfully scouring the *world*, will be simply suicide.

If our appeal is put aside with the remark that the minds of Churchmen are pre-occupied, we rejoin that, if room were made for the claims of Japan by the dismissal, at once and forever, of a vast number of the things which preoccupy our minds, it would be infinitely to our credit.

The Church has made a show of exerting herself in Japan. She has had one Clergyman there for eighteen months, watching his time. She has assigned Japan to the Episcopal care of Bishop Williams. The way to success is now open (though doubtless many an obstacle lies ahead) and invites her on. It only remains for her to decide whether her effort shall be of such puny proportions as only to be contemptible, or whole-hearted and liberal enough in its scale to command respect.

The Foreign Committee desire the latter. They propose to place a complete staff of workers there—three Clergymen and a Physician—and to establish under their superintendence schools for both sexes, and a Christian Hospital and Dispensary. They believe that their design will commend itself to the Church, and that their appeal for money to carry it out will meet with a ready response. They gratefully acknowledge the pledge of one thousand dollars from one layman. But much more is needed. The salaries of the Missionaries and their travelling expenses to Japan must be provided for. A house for schools and another for a hospital must be procured and furnished.

The exigency is one manifestly which calls upon our people for enterprise and devotion in giving, as well as upon the Missionaries for enterprise and devotion in laboring. God grant a right spirit of co-operation to all His people, and especially stir up the consciences of such of the Clergy as are indifferent to this work, to see to it that the way of the army of the LORD is not blocked up by dead leaders.

THE CHRISTIAN QUESTION IN JAPAN.

ON the arrival at San Francisco of the steamer from Japan, in the latter part of last May, the agent, at that city, of the Associated Press sent a telegram to the effect that the long-standing edicts against Christianity in Japan had been repealed by a decree of the Emperor. The press agent at Washington also telegraphed to the papers that the Japanese embassy, then at that city, had been notified by the Imperial Government of Japan that the edicts had been abolished.

These statements were received with implicit faith by the press generally, and were very naturally commented upon in a very gratified strain. The plans which were in progress in this city and London for memorializing the Embassy upon religious toleration, were thereupon discontinued, and the impression has since prevailed throughout Christendom that religious liberty at length prevails in Japan.

We regret to say, however, that there is no truth in the statements which were made. Missionary operations prudently conducted, however, do not appear to be interfered with.

We have received, of a similar late date, copies of the *Gazette*, *Herald*, and *Mail*, the three foreign papers published at Yokohama, near Yedo, and in them the Christian question is discussed.

In the course of a very able article, the editor of the *Mail* refers as follows to a native objection to the admission of Christianity :

The great objection urged against the toleration of the Christian religion in this country arises from the antagonism of two cardinal doctrines, respectively Christian and Japanese. The former is the doctrine of the incarnation of the Deity in the person of Jesus of Nazareth; the latter is that of the divine origin and authority of the Mikado. Each of these doctrines strikes at the root of the other, but so far with unequal force, that while all the argument which could be adduced to prove the divine origin of the Mikado would but move the derision of Europe, the Japanese mind is in no condition to resist the arguments which can be adduced to prove the divinity of CHRIST, arguments which have prevailed with the most lofty and subtle intellects of Europe for fifty generations. But it is obvious that as the great Christian doctrine gains in acceptance, the opposing doctrine, already growing feeble and unsubstantial, must wane before it, the divine authority of the head of the Government will be questioned, and the basis on which the whole political fabric of the country rests will be undermined. No Japanese statesman can afford to overlook this important fact, and no foreign critic of the smallest insight or knowledge will deny that great caution must be exercised in approaching and handling the whole matter.

In reply to his misguided countrymen who would exclude Christianity from Japan, he refers to the infinite blessing which it has been to Europe, and to the countless institutions of mercy which are among its most natural fruits.

Let the traveller (he says) who doubts its effect upon the habitual currents of thought in the mind, remember the drawings and *graffiti* on the walls of Pompeii which modern excavations have laid bare. Who can say that Japan, where the very idea of modesty or decency seems hardly known, requires no corrective influence of this nature, or that there is no need here for that very elevation of the standard of humanity which history shows so plainly that Christianity has produced?

After referring to the special work of the Missionaries in translating and circulating the Scriptures, preaching and teaching, he says :

By what class of men have the dictionaries been made, the works on natural science translated, and by whose hands has the opening been made in the Chinese mind, through which, in all probability, our knowledge must eventually enter it? By the Missionaries assuredly. It is they who have cast Newton, Whewell, Herschel, and De Morgan into a Chinese form, and it is they who will throw them into a Japanese form. Before a mercantile community can sneer at Missionaries, it must first purge its own body, and afterwards find mercantile equivalents for a St. Paul, a Livingstone, or a Heber. With this form of pretension we confess we have small patience, and we will never consent to admit an equality between two avocations, one of which, however beneficent in its effects, is based on and guided by selfishness, however enlightened, and another, which, at least in theory and often in practice, involves an absolute life-long renunciation of self for the good of others, and which demands the exercise of the highest faculties and the possession of the noblest sentiments to pursue it with ideal success.

HAITI.

WE mentioned with joy, in the August number, the graduation, ordination, and appointment to the Missionary field of two native Haitians, the first-fruits in the abundant harvest of laborers in the Christian Ministry, which, we trust, is to be gathered in the Haiti Mission. It was known to the Foreign Committee that the people to whom these two brethren were to minister were generally in very straitened circumstances, and yet they felt so keenly the importance of developing the spirit of self-reliance, and of encouraging the habit of giving among the people, that Mr. Holly was instructed to use his best endeavors to obtain from them pledges towards the support of the Ministry, before the newly appointed Missionaries were allowed to settle among them. The result, as will be seen from Mr. Holly's letter, has been very creditable to the people, and we are sure that it will be very gratifying to contributors to the Foreign Missionary Treasury, as being an assurance that they are helping those who are trying to help themselves.

REV. MR. HOLLY'S LETTER.

PORT-AU-PRINCE, *August 31, 1872.*

Referring to your favor of July 11th ultimo, the instructions of which I have already reported as being put in execution by me, I have now to state what success I have met with in carrying them out.

Let me, however, state, by way of preliminary, that I found it very delicate indeed to fulfil these instructions, even with the large scope given therein for my own prudence and discretion, for the following reasons:

1st. The congregation at Jeremie had long been without a pastor, and that at Cayes had never had one. How ask such neglected, scattered, or-

phaned flocks to pledge, even in advance of receiving the encouraging presence of a Minister, such a large sum as three hundred dollars per annum?

2d. Our new Missionaries are only in Deacons' Orders, and cannot administer the Holy Communion. They are not pastors. These destitute Evangelical Christians, whom we were about to call on to tax themselves to raise so much, have felt most keenly the loss of the Lord's Supper during these long and weary years when no pastor has been among them. They might make a desperate rally to respond to our ultimatum to raise three hundred dollars per annum, if they knew that it would bring them this pastoral consolation—the administration of the Lord's Supper. But how expect them to make this extraordinary sacrifice, and then come short of this spiritual benefit?

3d. Such a proposition made to disheartened congregations, might it not rather give the idea that we were more concerned for the temporal well-being of our young men whom we were sending out, than for the spiritual welfare of these destitute believers?

Such were the embarrassing perplexities that rose up before me in preparing to carry out your instructions on this head.

On the other hand, however hard, I felt that it was best that they should know the whole truth in reference to what the Foreign Committee proposed to do in this matter; and I the more readily brought myself to put the subject clearly before them, as I am convinced that if the Gospel is ever to take root in Haiti, so as to do its people any good, it must look forward towards its own ecclesiastical autonomy; and this presupposes the present disposition and the future ability to carry on and sustain its own evangelizing operations.

I therefore concluded that there could be no better time than the entering into this field of two of Haiti's own sons—first-fruits of our Church Mission here—to put this fact squarely before their eyes. In view of the Church's future in Haiti, I concluded that I had better abide literally by your instructions, although the past and present state of evangelical effort here, without considering this desirable future, would have led me to do otherwise.

The result is, that at Jeremie they have resolved to raise thirty dollars per month for Mr. Jones; and at Cayes, where the congregation is poorer, they have resolved to provide board and lodging for Mr. Benedict, among the members, to begin with; and they propose, when encouraged by his presence among them, to try and raise the amount of \$300 per annum, by subscription if possible, among their friends, and thus leave him free to choose his own lodgings, etc., etc.

Since these congregations have so nobly responded, as a matter of encouragement and consolation to them I felt it to be due to them to promise that I would accompany the new Missionaries to see them installed in their places, and at the same time to celebrate the Holy Communion. These congregations expect to have all their arrangements fixed so as to receive their Ministers about October 1st, 1872.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from September 1st to October 1st, 1872:

ALBANY.

<i>Hoosac Falls</i> —St. Mark's.....	\$10 00	
<i>Hudson</i> —Christ, for Communion Service for Ch. in Japan	40 00	
<i>Massena</i> —St. John's.....	5 00	
<i>Norfolk</i> —Grace.....	2 00	
<i>Schuylerville</i> —St. Stephen's.....	1 10	58 10

CENTRAL NEW YORK.

<i>Augusta</i> —St. Andrew's.....	2 58	
<i>Auburn</i> —St. John's.....	5 68	
<i>Bainbridge</i> —St. Peter's.....	5 00	
<i>Baldwinsville</i> —Grace.....	4 40	
<i>Constantia</i> —Trinity.....	0 68	
<i>Cazenovia</i> —St. Peter's.....	15 02	
<i>Clark's Mills</i> —St. Mark's.....	3 25	
<i>Champion</i> —St. John's.....	1 22	
<i>Carthage</i> —Grace.....	5 17	
<i>Constableville</i> —St. Paul's, \$3.21; S. S., \$2.45.....	5 66	
<i>Cleveland</i> —St. James'.....	3 34	
<i>Dexter</i> —All Saints'.....	1 00	
<i>Elmira</i> —Trinity.....	135 37	
<i>Hamilton</i> —St. Thomas'.....	4 75	
<i>Harpersville</i> —St. Luke's.....	8 50	
<i>Ithaca</i> —St. John's.....	70 24	
<i>McLean</i> —Zion.....	2 00	
<i>Mexico</i> —Grace.....	5 00	
<i>Moravia</i> —St. Matthew's.....	2 25	
<i>New Berlin</i> —St. Andrew's.....	34 00	
<i>New Hartford</i> —St. Stephen's.....	4 50	
<i>Oriskany</i> —Mission.....	1 05	
<i>Oswego</i> —Evangelists'.....	11 20	
Christ.....	66 23	
<i>Oxford</i> —St. Paul's.....	157 00	
<i>Oneida</i> —St. John's.....	4 10	
<i>Owego</i> —St. Paul's.....	15 69	
<i>Pierrepont Manor</i> —Zion.....	115 12	
<i>Redwood</i> —St. Peter's.....	2 50	
<i>Rome</i> —Zion.....	33 06	
<i>Sherburne</i> —Christ.....	9 15	
<i>Seneca Falls</i> —Trinity.....	41 85	
<i>Syracuse</i> —St. Paul's.....	45 00	
St. James'.....	13 63	
<i>Skaneateles</i> —St. James'.....	12 38	
<i>Theresa</i> —St. James'.....	2 80	
<i>Trumansburgh</i> —Epiphany.....	27 00	
<i>Ulca</i> —Grace.....	111 72	
Calvary.....	7 00	
<i>Waterloo</i> —St. Paul's.....	43 69	
<i>Westmoreland</i> —Gethsemane.....	4 00	1043 68

COLORADO.

<i>Pueblo</i> —Rev. Saml. Edwards.....	5 00	5 00
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CONNECTICUT.

<i>Bridgeport</i> —St. Paul's.....	5 00	
<i>Milford</i> —St. Peter's.....	32 00	
<i>New Britain</i> —St. Mark's.....	42 00	
<i>New Haven</i> —St. Thomas, for Af.....	21 00	
<i>Pomfret</i> —Christ.....	10 00	110 00

GEORGIA.

<i>Rome</i> —St. Peter's.....	30 58	30 58
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EASTON.

<i>Talbot Co.</i> —St. Michael's.....	10 00	10 00
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ILLINOIS.

<i>Rock Island</i> —Trinity.....	11 00	11 00
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IOWA.

<i>Burlington</i> —Christ.....	\$12 65	
<i>Clinton</i> —St. John's.....	20 00	
<i>Cresco</i> —Grace.....	2 40	
<i>Davenport</i> —Bishop's Ch., for Rev. Dr. Powers' scholarship, China.....	9 00	
Christ, A Member.....	1 00	
<i>Lyons</i> —Grace.....	10 50	55 55

LONG ISLAND.

<i>Brooklyn</i> —St. Peter's.....	24 16	
<i>Cold Spring Harbor</i> —St. John's.....	7 00	
<i>Flatbush</i> —St. Paul's.....	15 00	
<i>Hempstead</i> —St. George's.....	35 00	81 16

MARYLAND.

<i>Baltimore</i> —St. Matthew's.....	14 00	
St. Mark's.....	40 00	
<i>Frederick</i> —All Saints'.....	31 75	85 75

MICHIGAN.

<i>Detroit</i> —Christ, C. C. T.....	50 00	
<i>Ionia</i> —St. John's.....	1 35	
<i>St. John's</i> —St. John's.....	1 10	
<i>St. Joseph</i> —Christ.....	5 00	57 45

MASSACHUSETTS.

<i>Boston</i> —St. Mark's, Mrs. Leeds, for Africa.....	25 00	25 00
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MISSOURI.

<i>St. Louis</i> —Christ S. S.....	55 00	55 00
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NEW HAMPSHIRE.

<i>Dover</i> —St. Thomas'.....	19 50	19 50
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NEW JERSEY.

<i>Freehold</i> —L. S. V., for the Ryall scholarship in Miss Fay's school.....	20 00	
<i>Mont Clair</i> —St. Luke's.....	104 25	
<i>Orange</i> —St. Mark's.....	186 66	
Grace.*.....		
<i>Rahway</i> —St. Paul's.....	20 00	
<i>Ridgewood</i> —Christ.....	90 00	
<i>South Orange</i> —Holy Communion.....	25 00	
<i>West Orange</i> —Holy Innocents'.....	15 56	
<i>Woodside</i> —St. John's.....	4 04	465 51

NEW MEXICO.

<i>Santa Fé</i> —St. Thomas'.....	1 00	1 00
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NEW YORK.

<i>Bedford</i> —St. Matthew's.....	47 24	
<i>Canterbury</i> —St. John's.....	5 00	
<i>Cortland</i> —St. Peter's.....	10 00	
<i>Edgewater</i> —St. Paul's.....	20 28	
<i>Glenham</i> —St. John Baptist.....	10 00	
<i>Marlboro</i> —Christ.....	10 00	
<i>Morrisania</i> —St. Ann's.....	20 50	
<i>New York</i> —Advent.....	25 00	
St. John Evangelist.....	25 00	
St. Ambrose, for Italy, \$5; Gen'l, \$4.63.....	9 63	
<i>Nyack</i> —Grace.....	6 82	
<i>Piermont</i> —Christ.....	255 00	
<i>Rhinecliff</i> —Ascension, T. R., a tithe.....	2 10	

* The amount credited to Christ Church in October number should have been acknowledged to Grace Church.

<i>Saugerties</i> —Trinity.....	\$12 50		
<i>Sing Sing</i> —St. Paul's.....	15 00		
<i>Tarrytown</i> —Christ.....	132 33		
<i>Walton</i> —Christ, per A. C. M. S....	3 82	610	22

NORTH CAROLINA.

<i>Wilmington</i> —St. James', for Africa.	5 00	5 00	
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OHIO.

<i>Portsmouth</i> —All Saints', Five-cent coll.....	20 45	20 45	
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PENNSYLVANIA.

<i>Bristol</i> —St. James'.....	30 45		
<i>Germantown</i> —Calvary.....	96 73		
<i>Lower Merion</i> —St. John's S. S., for support of a Chinese scholar.....	50 00		
<i>Philipsburgh</i> —St. Paul's.....	21 00		
<i>Radnor</i> —Good Shepherd, \$9.06; Rev. Dr. Hay, for Africa, \$5.....	14 06		
<i>Roxborough</i> —St. Timothy's.....	25 00		
<i>Upper Providence</i> —St. Paul's S. S.....	6 48		
<i>West Phila.</i> —Ch. of the Saviour, R. B. C., for China.....	20 00	263	72

PITTSBURGH.

<i>Titusville</i> —St. James' Memorial....	41 31	41 31	
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RHODE ISLAND.

<i>Bristol</i> —St. Michael's, Ladies' Benevolent Soc'y.....	20 00		
<i>Providence</i> —St. John's, Gen'l, \$1,470.07; Africa, \$6; China, \$25; Greece, \$20; S. S., \$93.12.....	1614 19	1634 19	

SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena Parish, C. B. M., for Japan.....	5 00		
<i>Charleston</i> —Grace.....	40 00		
<i>North Santee</i> —Messiah, for Rev. E. H. Thompson.....	5 00	50 00	

VERMONT.

<i>Arlington</i> —St. James'.....	13 50		
<i>Bennington</i> —St. Peter's.....	12 00		
<i>St. Alban's</i> —St. Luke's.....	12 59	38 09	

VIRGINIA.

<i>Amherst C. H.</i> —Ascension, for scholarship in Rev. W. J. Boone's school, China....	40 00		
<i>Middleburg</i> —Meade and John Parishes.....	19 72	59 72	

WESTERN NEW YORK.

<i>Albion</i> —Christ.....	4 90		
<i>Angelica</i> —St. Paul's.....	4 44		

<i>Bradford</i> —St. Andrew's.....	\$2 25		
<i>Belmont</i> —St. Philip's.....	3 00		
<i>Catherine</i> —St. John's.....	3 44		
<i>Dunkirk</i> —St. John's.....	9 27		
<i>Geneva</i> —St. Peter's.....	64 18		
Trinity, Member Woman's Assoc., for Orphan Asylum, Cape Palmas, \$5; part scholarship Miss Fay's school, China, \$5....	10 00		
<i>Forestville</i> —St. Peter's.....	1 43		
<i>Hammondsport</i> —St. James'.....	7 75		
<i>Havana</i> —St. Paul's.....	3 25		
<i>Hornellsville</i> —Christ.....	8 00		
<i>Lewistown</i> —St. Paul's.....	5 00		
<i>Lockport</i> —Christ.....	7 00		
<i>Watkins</i> —St. James'.....	3 78	142	96
<i>West Dresden</i> —St. John's.....			

LEGACIES.

<i>N. Y., Bedford</i> —Estate Rachel Nash.....	250 00		
<i>S. C., Charleston</i> —Estate Rev. Cleveland Keith.....	12,529 87	12,779 87	

MISCELLANEOUS.

<i>Del., Claymont</i> —Woman's Assoc., Members of, towards scholarship in Hoffman Institute, Africa.....	6 58		
<i>L. I., Brooklyn</i> —S. C. M.....	10 00		
<i>Mass., Dedham</i> —Miss P. Hunt.....	6 50		
<i>Mich., Detroit</i> —Sigma.....	10 00		
<i>N. J., Newark</i> —W. R. N., for books for Hayti.....	10 00		
<i>Princeton</i> —Mrs. C. S. Olden, for ed. of Abijah Francis, Africa.....	75 00		
<i>N. Y., New York</i> —C. H. Dabney, for China and Africa.....	100 00		
<i>R. W. C.</i>	5 00		
<i>Pa., Germantown</i> —E. Palmer.....	1 00		
<i>Phila.</i> —Miss Mary Coles, special, for Boarding-school at Wuchang, China.....	50 00		
<i>W. N. Y., Rochester</i> —St. Mark's School.....	2 50		
<i>Warsaw</i> —A. C. G., for Africa....	5 00		
<i>Va., Port Royal</i> —A Friend.....	5 48		
<i>Miscellaneous</i> —Little Frank.....	0 25		
<i>J. L. R.</i>	50 00		
<i>R. M. H.</i> , for Mrs. Hill, Greece.....	20 00		
<i>A Little Girl</i>	0 25		
<i>Rt. Rev. G. T. Bedell</i> , balance of pledge for Greece.....	500 00		
Interest on Trust Fund.....	1363 23	2220 79	
Receipts from Missionary Boxes..		229 73	
		\$20,195 33	
Amount previously acknowledged..		90,522 48	
Total from Oct. 1, 1871, to Oct. 1, 1872.		\$110,717 81	

RECEIPTS FROM MISSIONARY BOXES.

SEPTEMBER, 1872.

<i>C. N. Y., Clinton</i> —St. James'.....	\$9 75		
<i>Conn., Huntington</i> —St. Paul's 4,398.	3 00		
<i>Waterbury</i> —St. John's.....	18 20		
<i>Iowa, Mt. Pleasant</i> —St. Michael's..	10 43		
<i>L. I., Brooklyn</i> —St. Mark's.....	15 03		
<i>St. Peter's</i>	93 92		
<i>Md., Churchville</i> —Holy Trinity.....	7 00		
<i>Mass., Boston</i> —10,718.....	1 00		
<i>Mich., Ann Arbor</i> —St. Andrew's....	7 00		
<i>N. J., Perth Amboy</i> —St. Peter's, 518.....	\$26 25		
<i>R. I., Ashton</i> —St. John's.....	35 10		
<i>Cranston</i> —St. Bartholomew's.....	11 25		
<i>S. C., Sumter</i> —Holy Comforter S. S.....	4 03		
<i>Stateburgh</i> —Claremont.....	18 25		
<i>Va., Port Royal</i> —St. Peter's.....	29 52	229 73	

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

NOVEMBER, 1872.

* * * *The Office of the Commission of Home Missions for Colored People is No. 30 Bible House, Fourth Avenue, New York. Communications should be directed to Rev. WELLINGTON E. WEBB, Office Secretary, at the above address. Contributions to be sent to Hon. EDWARD HAIGHT, at Banking House, No. 9 Wall St., or to Rev. Mr. WEBB.*

GOOD NEWS.

By the good Providence of ALMIGHTY GOD the Annual Report of this Commission, for the second time only in the seventh year of its existence, showed that we are free from debt, and have a small balance in the treasury. For the last four years our debt, at one time rising to over five thousand dollars, has been a burden very grievous to be borne;—one which, we trust, neither any want of due prudence, forecast, and energy on the part of the Executive Committee, or want of interest and general liberal offerings on the part of our Clergy and Laity may again bring upon us. To the Clergy and Laity who have been our fellow-helpers in the years that are past—alas that there are so very many who have not been such—we give our hearty thanks for their kind words and deeds. “God is not unrighteous that He will forget their work and labor of love.”

But it must be remembered that any falling off in the receipts into the treasury of the Commission, will inevitably lead to fresh embarrassment; and that no extension of our work can be made—no favorable answers to the loud calls for assistance already ringing in our ears be returned,—unless the number of non-contributing parishes—of whom there are hundreds—be greatly diminished.

RALEIGH, N. C.—ST. AUGUSTINE'S NORMAL SCHOOL.

LETTER FROM THE LATE REV. J. B. SMITH, D.D.

THE following letter derives a melancholy interest from the fact that it was one of the very last received from our Reverend Brother. The two closing paragraphs are worthy of most serious consideration by all who take an interest in the elevation of the Colored Race. How can the thoughtful Christian fail to sympathize with those who are personally laboring to instruct these people, and who find their daily work such a heavy strain on their whole nervous system! And how slow should such an one be, to be dissatisfied because larger results from the Missionary's toil are not at once perceptible! Let us feel for and with him in his trying labors, and thank God for the blessing He vouchsafed to him, however small:

We have finished another month of labor in the school. The number of scholars is not quite so large as at the last report. In the spring, some pupils are always called by their parents to work. It is unpleasant to have any to leave before the end of the term. We have done better this term than ever before—more pupils coming in at the beginning, and more remaining till towards the close.

During the past month we have received a pupil, a graduate of Hampton Normal School, who wishes to study for the sacred ministry. The student who has been with us for three terms as a candidate for orders will be ordained, I presume, during this month. Such, at least, was the purpose of the Bishop when I last saw him.

In April the pupils gave an exhibition in Metropolitan Hall, in Raleigh, at which they sang, spoke dialogues, and went through with exercises in calisthenics. The exhibition was attended by a large number of Colored People, as well as by some of the trustees and other white persons. The hall was crowded. All present seemed to be very much pleased.

You can form no idea of the patient labor that is required to teach scholars who have had no previous advantages, and whose associations at home are so antagonistic to anything like learning or study. Every day taxes all my energies, and after school-hours I feel quite worn out. We have been on a constant strain for seven months, and both teachers and pupils look forward to the holidays with joyful anticipation.

If our work is slow, it is sure. We have had an opportunity recently, of contrasting the advancement of our pupils with those of other institutions, and we find ours more thorough and exact, and that our course is more extended than most others. We have avoided any efforts for effect, and have sought to lay an honest and solid foundation. This will tell in the end.

RICHMOND, VA.

LETTER FROM REV. J. PETERKIN, D.D.

WE have on a previous occasion mentioned the desirableness of having in Richmond, a church for the Colored People. The following earnest letter from the Rev. Dr. Peterkin sets the matter in a very forcible light. An effort is now making to raise the funds necessary to purchase the building

referred to by Dr. P. Several hundred dollars have been promised in Richmond, and the Rev. Mr. Dashiell is now visiting New York and other Northern Cities in the hope of securing the remaining amount. We hope that he may be successful in his appeal :

I have long been anxious to do something for the Colored People in this city ; but I am so worn out with ineffectual attempts to keep up with the needs of my own parish, that I cannot devote my *time* to anything beyond. But we ought to have a church here for our colored brethren, and if those interested in the cause would raise *two thousand dollars*, we could have one.

Whenever St. Mark's congregation can finish the church they have begun to build, they will sell the frame chapel on Leigh Street, and this is the edifice I want for the Colored People. It cost about \$2,700, and the lot \$900—say \$3,600 altogether. I suppose it to be worth now about at least \$2,500, house and lot, and I am *sure* that some other denomination will be glad to get it at that price. St. Mark's *must sell*, for the people are struggling with poverty, and will be forced to let the chapel go, to assist in paying for their church. They will strike off several hundred dollars if it be sold for the use of the Colored People. How I wish that the Commission of Home Missions to Colored People, or the American Church Missionary Society, would send on an agent to look at it, and take possession. Either of these bodies might send a Missionary *too*, and we could help in some small measure to support him.

I do not think that any *great* church can be built up here for a *long time*, but we must be content with a small one, and, however small, its *influence* would be felt for good among the twenty thousand of these people who are at our doors. It is a burning shame that we have no church in this city for these people. Bro. Cooley has his day-school, and a couple of ladies from St. James's help to make it a *Sunday-school* on the *LORD's day*—but that is all. Our people of our white congregations have no enthusiasm, and *most* of them have no *money*.

Last fall I determined to do something *myself*, in Baltimore, New York, etc., but the Chicago fire prevented. Our losses by fire in 1865 were far greater in proportion to population than the losses of Chicago in 1871. Yet our poor city sent over \$10,000 to help Chicago with alacrity—so vivid is the impression made by *outward* calamity. But who will care for the *souls* that need instruction and guidance, and have no church in which to assemble on the *LORD's day*? If we could get the church, I feel pretty sure that we could have the pastor. Can you help? *Think* of the subject. Don't dismiss it because we cannot promise *great* things. Small things may be great in this connection, and in their results. A small model congregation would be worth a life of labor to build up.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from September 1st, 1872, to October 1st, 1872:

MAINE.		MASSACHUSETTS.	
Bath—Grace Ch.....	\$4 75	Lee—St. George's Ch.....	\$4 50
		Marblehead—St. Michael's.....	26 15
VERMONT.		Lawrence—Grace Ch.....	32 57
St. Alban's—St. Luke's Ch.....	15 00	Lowell—St. John's.....	10 00
Arlington—St. James's.....	5 00	Stockbridge—St. Paul's.....	60 01
	\$0 00		

Quincy—Christ Ch.....	\$18 00	
Waltham—Christ Ch.....	15 00	166 23

RHODE ISLAND.

Greenville—St. Thomas' Ch.....	5 00	
Manville—Emmanuel Ch.....	3 40	8 40

CONNECTICUT.

New Haven—St. Thomas' Ch.....	8 00	
Grace Ch.....	10 00	
St. Luke's Ch.....	4 00	
Ch. of the Ascension.....	12 00	
Birmingham—St. James'.....	20 00	
S. Glastonbury—St. Luke's.....	8 40	
Bristol—Trinity.....	8 50	
South Norwalk—Trinity.....	16 48	
New Britain—St. Mark's.....	50 00	
A Churchman of Conn.....	5 09	
Anonymous.....	9 91	152 38

NEW YORK.

Yonkers—St. Paul's.....	22 87	
St. John's.....	101 70	
Goshen—St. James'.....	131 00	
Piermont—Christ Ch.....	2 00	
Staten Island—St. Paul's.....	23 85	
New York—Anonymous.....	50 00	
A Member of the Woman's Association.....	4 00	
St. John's Chapel.....	27 15	
Anonymous, for repairs of Miss Swetland's school-house, at Newberne, N. C.....	100 00	
From Members of Trinity Chapel and Ch. of Transfiguration, for same.....	50 00	
Morrisania—St. Ann's Ch.....	15 00	
Hyde Park—St. James' Ch.....	17 00	
Glenham—Free Ch. of St. John the Baptist.....	2 50	
Fishkill—Trinity Ch.....	4 00	
Cortlandt—St. Peter's.....	10 00	
West Chester—St. Peter's Ch.....	148 50	709 57

CENTRAL NEW YORK.

Elmira—Grace Ch.....	16 50	
Trinity Ch.....	15 00	
New Berlin—St. Andrew's.....	23 78	
Forestport—Christ Ch.....	1 00	
Booneville—Trinity Ch.....	3 45	
Auburn—St. Peter's.....	65 65	
Trumansburg—Epiphany.....	5 80	
New Hartford—St. Stephen's.....	2 90	134 08

DIOCESE OF ALBANY.

Whitehall—Trinity Ch.....	5 20	
Sandy Hill—Zion Ch.....	3 00	
Hoosac Falls—St. Mark's.....	10 00	18 20

LONG ISLAND.

Cold Spring Harbor—St. John's.....	5 00	
South Brooklyn—Ch. of Our Saviour.....	65 00	
Brooklyn—A Clerical Brother.....	2 00	
St. Mark's Ch., Adelphi St., S. B. Denroche.....	2 00	74 00

WESTERN NEW YORK.

Rochester—St. Paul's Ch.....	17 32	
Niagara Falls—St. Peter's Ch.....	78 77	
Jamestown—St. Luke's.....	7 70	
Branchport—St. Luke's.....	25 00	
Newark—St. Mark's.....	3 00	
Bath—St. Thomas'.....	2 00	133 79

NEW JERSEY.

Mount Holly—St. Andrew's.....	18 47	
Freehold—L. S. V.....	5 00	
Newark—Trinity Ch.....	91 50	114 97

PENNSYLVANIA.

Westchester—Ladies' Association of Trinity Ch.....	\$40 00	
Kinssessing—St. James' Ch.....	5 00	
Jenkinton—Ch. of Our Saviour.....	32 51	
Philadelphia—St. Jude's Ch.....	15 00	
Lower Merion—Ch. of the Redeemer.....	115 06	207 57

DELAWARE.

Christiana Hundred—Christ Ch....	47 50	47 50
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VIRGINIA.

Richmond—Contributed by St. Luke's School, support of Teachers.....	297 00	
For purchase of chapel.....	100 00	
Petersburg—Contributions to Rev. Mr. Atwell's work for repair of ch., etc.....	225 00	622 00

NORTH CAROLINA.

Fayetteville—Proceeds of Fair to be expended on school-house.....	150 00	150 00
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KENTUCKY.

Louisville—A Presbyterian of the Diocese, for work in Louisville, not hitherto reported.....	\$10,000 00	10,000 00
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OHIO.

Youngstown—St. John's Ch.....	10 00	
Worthington—M. A. N.....	2 00	
Geneva—Christ Ch.....	1 75	13 75

MICHIGAN.

Ionia—St. John's Ch.....	2 00	
Ann Arbor—St. Andrew's.....	21 30	
Albion—St. James'.....	3 70	
Detroit—Christ Ch.....	50 00	
St. Joseph—Christ Ch.....	6 00	
Detroit—Sigma.....	10 00	
St. John's—St. John's Ch.....	1 00	
Jackson—St. Paul's Ch.....	24 00	118 00

ILLINOIS.

Peoria—St. Paul's Ch.....	18 10	
Alton—M.....	10 00	28 10

WISCONSIN.

Sussex—St. Alban's.....		
Portage City—A Parishioner of St. John's.....	2 50	
Oneida—Hobart Parish.....	1 50	4 00

NEW MEXICO.

Santa Fe—St. Thomas' Ch.....	1 00	1 00
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CENTRAL PENNSYLVANIA.

Mahanoy City—Ch. of Faith.....	4 00	
Eckley—St. James'.....	20 00	
Mauch Chunk—Additional.....	10 00	34 00

CALIFORNIA.

Santa Cruz—Joseph Boston, Esq.,	22 50	22 50
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Amount previously acknowledged....	\$12,784 79	
Total.....	18,666 83	
	\$31,451 62	

SPIRIT OF MISSIONS.

WOMAN'S WORK.

CHRISTIAN WORK AMONG THE HEATHEN.

EPISCOPAL MISSION, SHANGHAI,
11th July, 1872.

MY DEAR MISS EMERY: As I have before sent you some account of my visits to the out-stations of our Mission which are principally in charge of our native Pastors and catechists, I trust you may feel some interest in reading the notes of a visit I made with Hong Niok, last Sunday, at Cha-ka-pang, where he has a boys' day-school, and holds regular Services on Sunday. The room in which the school is taught is of a good size, and is also used for the religious Services of this station. If I say this room was about as clean as the reception-rooms of ordinary Chinese temples are; and that there was a somewhat dirty bed, surrounded by a very dirty mosquito curtain, in one corner, a tolerably dirty table in another corner, where the teacher and his family eat their daily rice, and a second table in the centre of the room, where the boys sat at their studies; that the low ceiling was well festooned with cobwebs and dirt, and that there was no floor to the room but the hard-trodden earth upon which the house was built—it might shock some of my fastidious friends at home, who would be ready to exclaim, What! hold religious Services in such a hovel, and teach people to worship Him Who made all worlds, and Who has said the silver and the gold are His, in such a filthy place! I own that some such thoughts as these passed through my own mind, as I sat down upon a bench, and drew up the skirts of my dress to keep it off the dirty damp ground. But when I considered the extreme poverty of the people, and thought of the lowly JESUS, Who, born in a manger, had not where to lay His Sacred Head, and died to save them, I was content; particularly as there are many reasons for not building even small churches at those stations which are not under the special supervision of a foreign Missionary.

We have a nice large church in the city, and a nice Mission chapel near us, the inside of which was recently painted at the expense of our esteemed consul, Geo. F. Seward, Esq., who, to our great regret, left Shanghai not long since with his family.

I have before spoken of the extreme simplicity and contentment of the country people in China; and I am still more struck with these features of their character since my return from America. After the Morning Service was over, Hong Niok invited the people, as usual, to remain for conversation, which they are always very ready to do, particularly if there is a foreign lady "to be talked to," or who will answer questions. He had been preaching to the people on the duties involved in the First Commandment, and spoke particularly of the sin of worshipping one's ancestors, saying, no doubt very justly, that many Chinese were more careful to offer costly sacrifices to their parents after death, than to provide for their daily wants while living. He

reproved them somewhat sharply on this point, telling them it would be better to minister carefully to the wants and wishes of their parents while living, and at their death commit them to the hands of the true God, Who alone ought to be worshipped. All this seemed such an ordinary commonplace to me, I hardly thought of it again; but it made a great impression upon the congregation, who afterwards asked many questions on the subject, and said with a simplicity that surprised me, as if the thought had for the first time entered their heads, that it would be better to provide well for their parents while living, than to carry food and other offerings to the temples for them after their death. "Yes," I said, "for the priests to eat, who are already well supplied!" At this they opened their stupid eyes again, and said, "Do the priests eat the food we offer our ancestors? We thought their spirits had need of it!" As we passed out of the house, which is in the midst of a little hamlet, situated on one side of a shady brook on the banks of which much of the household work of the people is done, I stopped and spoke to a number of women, who were busily engaged in warping a piece of cotton for the loom—which is always done in the open air and by the roadside—saying, "Why are you at work to-day? Have you not just been to the place of worship and heard about *JESUS*?" "Oh, yes," they replied with an air of the most perfect self-content, "we have just come from there;" and then, looking at me as if they thought me quite unreasonable, added, "The seen sang (teacher) told us we must be true and diligent in our every-day work, and now *you* ask us to stop work." I simply said, "Six days shalt thou labor and do all thy work," and passed sadly on my way, hoping the dear LORD would forgive them their sins of ignorance, and send some one to teach them "all His commandments." Of course we try to do this from time to time, but day-schools in these little hamlets are really the only efficient means of teaching the truths of our holy religion to the people. They interest the mothers as well as the children, and the mothers are the real teachers and keepers of idolatry among the Chinese.

I would like so much to open a girls' day-school in this hamlet, if some generous friends would be responsible for the expenses of such a school. Can you not kindly present the subject to the Woman's Department of the Board of Missions, for the sake of those "who are perishing for lack of knowledge"?

I was intending to send you a continuation of my visit with Hong Niok to Lau Zak; and an account of another visit to the nunnery, and of a return visit from three of the Ne Koos "nuns" that I received last week, the first time they had ever been in a foreign house. I offered them tea and fruit, according to Chinese custom, which they tasted in a most sparing, dainty manner (also according to Chinese custom). I then showed them Scripture-pictures, of which they eagerly asked an explanation; and I gladly explained to them, and gave them each a little picture to take home with them, telling them they must keep them in their rooms and think of the dear LORD Who died to save their souls. Instead of going into particulars, however, I wish to tell you of a visit I made in the city of Shanghai a few days since, with some friends who leave soon for England—one of whom has just sent me a sketch of what we saw there, and asks if I "do not wish to send it to my friends." It is written with a more graphic pen than mine, yet as I was an eye-witness of the scenes described I can vouch for their truth. I will pass over our walk through the "Tea-Gardens," and begin with our visit to the city prisons.

"About half a mile further on in the city are the prisons, and, shades,

of Howard and Fry! what horrors have we here! We enter a high gate, guarded by two enormous stone lions, which opens into a large, square, open court, paved with stone; on two sides of it, behind a row of strong wooden bars are some of the prisoners—a mass of seething and writhing humanity, swarming over each other in heaps, more like a lump of maggots on a dead dog's carcass than so many fellow-men. Those in front thrust their arms out between the bars, begging for food like monkeys in a cage; while in the dim obscurity of the background, pallid, blanched faces, void of all expression save stony despair, are turned hopelessly on the observers. Some of them are chained to the wall. Fancy the utter misery of such a position in the summer, without room to lie down, sweltering with heat and smothered with vermin and filth! The endurance of such a punishment would kill nine Europeans out of ten in a couple of days; but, except when a fever comes, it does not seem to affect these wretched Chinese much. These are the '*tender mercies*' of the Chinese; but in the Yomen, on the other side of the open court, can be seen instruments of cruelty, showing what they can do when they mean to be severe. There may be seen various appliances for torture, and several round cages about two feet in diameter and over five feet high, made of stout wooden bars wide apart. The top is like the head of a barrel, with a hole in it rather larger than an ordinary man's neck. The wretched victim is put in the cage, and the hole at the top fitted round his neck; his feet cannot touch the ground, though sometimes a brick or two is put in, so that he can just rest his toes on them; and there he is left to die. No food or drink being given to him, he would speedily starve; but it is not that that kills him; he soon has cramp in the legs, and, to relieve it, has to try to cling by his legs and arms to the bars, and hang by the chin: soon his legs are covered with bruises and sores from his struggles, and then *the flies come*. In about three or four days—a shapeless, tortured, half-devoured mass of flesh—death relieves him from further pain."

Even some good people are very fond of saying, Oh, let the heathen alone! they do very well. What is the use of all your schools? and what good comes from all the money spent upon them? And yet few who visit such places of torture, such "cemeteries of human pain," as prisons, jails, and opium dens, but would fain do something to save the wretched inmates; and is this best done by waiting till the maelstrom of crime and passion has swept them beyond the pale of society into depths of vice and misery from which there is no rescue, or by placing them, when young, in Mission schools and under Christian restraint and instruction? "What thou doest, do quickly," seems ever in my heart and mind.

I trust you are encouraged in your work "at home," and that we may feel its influence in these ends of the earth, "these habitations of cruelty."

May the blessing of Him Who maketh rich and addeth no sorrow be with you now and ever, is the earnest wish of yours affectionately,

LYDIA M. FAY.

PONKA MISSION.

IN order that our friends, who have for so many months felt a deep interest in this portion of the Indian field, may understand fully the present condition and needs of this suffering people, we reprint a letter which has appeared in the Philadelphia *Episcopal Register*, giving an account of the

arrival of the three Sisters from the Bishop Potter Memorial House, and of their first visits to the Ponka Indians in their homes.

Our readers will be glad to know that Mrs. Stanforth's health is very greatly benefited by the rest and freedom from care which she has enjoyed since her return to the East ; and that she writes that her physicians say she has no disease, and that a quiet, pleasant life, with all the exercise she can take without fatigue, will soon fully restore her.

Todd Co., DA., *August 31st, 1872.*

DEAR MR. WELSH : My son Owen and the ladies arrived on Tuesday night at ten o'clock. I cannot express my thankfulness to Almighty God for these Christian women who have come out to help Christianize the heathen Ponkas. My disappointment on Saturday night at the failure of help coming by the stage from Yankton was so great that I felt as if deserted. All the week I had looked forward to Owen's coming with the Sisters from the Memorial House. This hope helped to keep me up through another week. When they brought me word that no one came by the stage for our house, I had to go to bed, as the shock was more than I could bear in my exhausted condition. When on that memorable evening the ladies gathered round the table at their late tea, I had to rub my eyes and look around to see if it were reality or only a dream. Such help coming was almost too good to be real. I wrote you of the awful whirlwind and hail-storm that destroyed all vegetation here, and that the prairie looked as if mowed. Cucumbers, melon-vines and other small things, were taken up by the roots and disappeared. All the gardens are gone, but far worse than this is the destruction of the fine fields of corn that were planted and worked, by men and women who were in a state of half starvation whilst working, and who had to go to the fields with their guns on their backs as a protection against their enemies the Sioux. The day after the storm, the Indians crowded to our house ; many left off their leggings and put earth on their heads, mourning for the total loss of their crop, their worldly all. Such sadness, such depression among an entire people I had never witnessed, under any circumstances. The men gathered in little groups to talk over their sad condition, and decide what had best be done. The women went with their children to the fields to view the destruction ; from the fields they would come to the Mission House and cry, "Corn all gone ! no bread ! no bread !" It was heart-rending, almost more than I could bear in my weak condition and alone. After going through all this, you may possibly imagine my joy at the arrival of my son and these Christian women, who will devote their lives to the work here.

On Wednesday afternoon, I proposed taking the ladies through the villages. All objected, on account of my extreme exhaustion ; but I insisted on going, as I knew that there were many things to be done, and many sick ones that I could at once direct the ladies as to the best way of helping. We all rode to the lower village, just below the mill. First, we entered the tent of a family of five. Here we found two cow-hides spread on the wet ground, these were the only beds ; an old axe, half worn out ; an old tin pan ; a bundle of rags, and about one bushel and a half of corn, that was drying in front of the tent. This was the entire possession of this family, their all, to last till corn grows again. We then went from house to house through the villages, and found the houses damp and musty from the storm, and all destitute of every convenience, and saw such abject want and destitution,

that the new workers could not keep back the tears. All said that they had not imagined the condition of the Ponkas to be so destitute ; that they could not imagine how human beings could live, as our people are at present situated. From the lower village we went to the village near the Agency. I was so very tired that all were anxious for me to go home, but I had promised a man in the lower village to take Sister Mary to see his sick child ; therefore I went. As we rode through this village, many ran to shake hands with their Missionary and welcome him home, also to see the new " Sisters." In one place we had to stop the wagon, the women came to see their new friends and were truly made glad by the sight of so many to help them. It was late, so we hurried to the house of " Broken Jaw," to see the sick baby. We found it dying. Owen asked if they would not like to have the little one baptized, and explained to them the Sacrament. The father and grandfather consenting, Owen drove to the Agency to prepare for the Baptism, and the Rev. Mr. Swift, who was there, returned with Owen, and with us witnessed the Baptism of this little one. I named it Joseph England. This, our second Baptism in an Indian house, was very impressive. Many prayers were offered that the Baptism and death of the little one might be the means of drawing the parents heavenward. The baby was buried to-day on one of the bluffs back of our house, the first Christian burial on the Reservation. Owen has had a large wooden cross with this inscription placed over the grave : " Joseph England, son of Mazanibahan. Died : August 3d, 1872. Aged 1 year." Our entire household attended, Lieut. Hogan driving the Agency wagon, in which were Sister Mary, Miss Ives, Miss Nichols, and myself. Owen taking Lucy, Tim and wife, Charley Le Clerc and Mac. The grandfather, the father and mother we found at the grave. I think that the service made a deep impression on all present.

All say that I could not endure the overland route to Sioux City, so every effort is being made to stop a boat ; a picket has been on duty since Wednesday morning, and they are on the lookout for a steamboat. My trunks are at the Agency, my bonnet and wrappings lie on a chair ready for a hasty leave-taking. I lie here on the bed just waiting and hoping every hour to get away, as leaving here is my only hope of being restored to health.

Now, as my last effort for our people, before starting East, I wish to ask you to make an appeal to the Christian women of our land, not only our own Church women, but all Christian women, each and every woman who loves our LORD JESUS, for help in the great destitution here. Our Ponkas number seven hundred and forty, they have sufficient corn to last the tribe about four weeks. After this is consumed, there is nothing except the Agency crop of wheat, which is about one bushel to each. When this is eaten, God only knows what is to become of them. These people have been without sufficient food for such a long time, that now they will run down rapidly. Little Snake's wife died last week of starvation. Charles Hinks (Standing Yellow) is so weak that he can scarcely walk. We send food to the sick ones regularly, but the want is so great that the sick *will* share their portion with those who are near and dear to them. I do not blame them. I am now sick, but would share anything with a starving mother or sister or dear one. We cannot blame them for doing what we would do ourselves.

Old Antoine, the Chief, comes daily and stays all day ; he is so weak that he often tumbles. We give him as much dinner as he can eat ; this is all he gets in twenty-four hours. Every piece and scrap left from our meals is given to four little scrofulous boys who stay around all day. Miss Ives has taken charge of the kitchen, and continues to give to our old men and

women, the sick, the nursing mothers and the little children, the daily mess that has been given out for several months at twelve o'clock. To-day it was mush with lard in it. Our meat has given out. To-morrow we will give black tea and four small crackers each, to about one hundred and fifty people, then our crackers will all give out. We will have beans, rice or hominy, till more meat and bread comes. We have nothing larger than our wash-boiler to cook in, therefore we can only give one pint to each, and then I only feed from seventy to one hundred a day.

I have given you a plain statement of facts, as to the destitution of the people, and of how little we have it in our power to relieve the hungry and the sick. Will not the women of our land hasten to relieve suffering that I feel deeply, but that I cannot describe? One would have to see it, to believe it or understand it. Will they not, for CHRIST's sake, offer some portion of their substance? Oh! I beg and plead with them not to forget these people, who in so short a time must starve unless help comes. We must suffer with them, for we will share our last crust with our people. It is not only we who are working here, and our own Church people, who will be responsible for the extermination by starvation of these Indians, but each and every Christian who knows of the great need and holds back the helping hand. St. John tells that, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" May GOD's HOLY SPIRIT move the people of our land to "be merciful after their power." I am deeply distressed that just at this time my health renders it absolutely necessary for me to have an entire change and rest. My physician says it is my only hope to thus keep off paralysis.

I am in the keeping of an all-wise and loving FATHER, Who will use me as He sees best.

Your friend in CHRIST,

MARIA L. STANFORTH.

Mrs. S. reached Philadelphia safely.

Responses to her appeal should be addressed to Mr. E. C. Kemble, No. 22 Bible House, New York.

As the Interior Department of the Government will undoubtedly ere long furnish supplies for the support of the robust Ponkas, contributions will then be used for the sick and the feeble, and to provide for the spiritual need of this stricken people. All this suffering seems to be needful to inspire us with more zeal for their spiritual welfare.

W. W.

COPY OF A LETTER FROM MRS. HILL TO MRS. STANFORTH.

PRINTED BY PERMISSION.

ATHENS, *July 12th, 1872.*

"THE people in the East have no idea how a letter helps us here."

These words, my dear Mrs. Stanforth, written by you on the 9th of January last, were intended for the good Christian ladies residing near the eastern seaboard of our country. Let me now tell you that an interest in you and your work has extended to a distance of many degrees of longitude beyond. I hope a letter coming all the way from Greece, will prove as cheering to you as one from nearer home.

The graphic accounts you have given of your labors, so arduous and so abundant, have been read with deep interest; and a fresh experience has

been gained from them of the efficacy of that *elixir*, "For CHRIST's sake," to ennoble and exalt those ministrations which, however necessary, could not but have been revolting. May you have your reward, dear Sister and fellow-laborer in the LORD's vineyard. May your Lucy, and Mac, and Angélique, be all that you would have them to be. May they learn to know Him, Whom to know is life eternal—"that God's SON," Whose existence, in some mysterious way, had become traditional in their tribe.

The account you gave of the wants and sufferings of this injured and neglected people, when you first went among them, induced us to set many little hands to work for the Indians: the fruit of these labors is now on the way to the United States. I hope the articles will bring a sum which will procure comforts for yourself, as well as relieve the more pressing necessities of your charge. Among the articles sent are three pairs of woollen stockings for yourself, knit by the peasant women of Macedonia—a country which, in St. Paul's time, was part of Greece. The Macedonian Christians, you know, received the Apostle's commendation for their liberality.

I do not expect you, dear Mrs. Stanforth, to answer this letter. I shall be satisfied to hear of you, and your great and glorious work, through THE SPIRIT OF MISSIONS. Only remember, when you use on Thursday the prayer for Indian Missions, its petitions have gone up on high, long, long before the sun gilds your eastern horizon, from the old pioneers of the Church's Missions; and remember them in your prayers.

May your strength and energies be long preserved to labor among those poor Indians who have hitherto been considered as among the outcasts of the human race.

With Christian love and respect,

FRANCES M. HILL,

An aged Missionary, just entering her seventy-fourth year.

FROM SANTEE AGENCY.

THOSE who have been long familiar with the work among the Santees, and those who have learned to know it first through the interesting journal of the Secretary of the Indian Commission, published in the late numbers of THE SPIRIT OF MISSIONS, will be glad to read the following extracts which we are permitted to make from a private letter of Mrs. Hinman's.

Mr. Swift arrived two weeks ago. We all like him very much indeed. Mr. Burt arrived this week, and we like him equally as well. It does seem a sacrifice, from a worldly point of view, to see such men give up so much to go to these perishing creatures. They can neither expect nor care for the rewards of this life, but hereafter their recompense is sure and glorious. Mr. Burt will be sent where Sister Anna is now.

Mr. Cook started for Nebraska City on Monday, with four of his Indian boys. Two of them, Philip and Charlie, have been there, as you know, a year; and their improvement is very marked. They spent one Sunday here before they went back to school. William Selwyn is supported by St. Thomas' Church, New York. He is a very interesting and bright boy, and has quite a remarkable talent for music, but, like many of our best ones, his health is very delicate. "Pretty Rock" is the fourth one. He is the son of a chief, a very dignified young man, and one who has always worn a blanket,

never went to church, and refused anything that tended to civilize him. It seems he has been an intimate friend of Philip's; and Philip's influence over him, since his return, has been so great that he induced him to have his hair cut, and wear citizen's dress, and, best of all, the Sunday before Philip left, he was baptized and named Felix Brunot, and he goes to school with his friend.

The Superintendent of the Friends' Jurisdiction is here now, and to-day had a council with the Santees. Wabashaw was speaking, and got very much warmed up with his subject, and, not being well, fell down right in the midst of them with a severe attack of congestion of the lungs. He was brought home, and for some time we thought he was going. Mr. Hinman and Miss West went over there, and Miss West applied mustard and used some other remedies, and he got better and called for his grandchildren. Little Indian William Welsh was brought to him, and Miss West said he took him into his arms with such a loving embrace, and then began to talk to those around him, giving them all advice, and expressing his conviction that his time had come, and saying that he was willing and not afraid to go. He had two or three severe spasms; but I am glad to say he is better to-night. Mr. Hinman has just come from there.

The old woman in the photograph is probably not so old as she seems, as Indian women break down young. Mr. Hinman says he does not know how old she is, but she is one of the oldest women here now. The day she had her photograph taken, she was a good deal excited and seemed afraid of the apparatus. When she reached home she exclaimed, "Oh! why didn't they take my picture when I was young and pretty!"

I will only add that the Communion service and other articles arrived safely. We all admire the service very much. Paul is delighted with it. The chapel is almost done, so it will soon be needed. Will you be so kind as to inform the donor, and express our gratitude. How kind of you to get all those things for me! I am much pleased with them all, and thank you and all the other friends who contributed.

Your loving friend,

MARY E. HINMAN.

ACKNOWLEDGMENTS.

Offerings made through the Secretary of the Woman's Association will be acknowledged in this Department as well as in the one for which they are especially designated.

Received from September 1st to October 1st, 1872.

CENTRAL NEW YORK.			NEW JERSEY.		
<i>Auburn</i> —St. Peter's, 25 new garments for the Ponkas.			<i>Bergen Point</i> —Trinity, 23 new garments for the Ponkas, expressage \$2; Ponka Chapel, \$3.13.	\$5 13	5 13
ILLINOIS.			NEW YORK.		
<i>Naperville</i> —St. John's, for the Ponka Chapel.	\$2 00	2 00	<i>New York</i> —Given by a Gentleman towards plans drawn by Mr. Charles C. Haight, for church in Deer Lodge, Montana.	100 00	
MARYLAND.			<i>Rye</i> —Christ Ch., for Rev. J. H. Babcock, Corvallis, Oregon.	142 10	242 10
<i>Glencoe</i> —St. James', 100 new garments for the Ponkas.			PENNSYLVANIA.		
MASSACHUSETTS.			<i>Philadelphia</i> —For Mission work in Washington Territory.	15 00	15 00
<i>Dorchester</i> —St. Mary's, for the Freedmen.	4 00		WESTERN NEW YORK.		
Provision for the Ponkas.	5 00	9 00	<i>Buffalo</i> —For Miss Fay's School.	5 00	5 00
NEVADA.			Receipts for the month.		\$282 23
<i>Eureka</i> —For Miss Fay's School.	4 00	4 00	And 145 new garments.		